FEB 17 1954

Presented to
Bonebrake
Theological Seminary
Library
Dayton, Ohio

by

Dr. Walter N. Roberts

THE DESIRE OF ALL NATIONS

BY

EGBERT W. SMITH

Executive Secretary Foreign Missions, Presbyterian Church in the United States

LIBRARY OF
Bonebrake Theological Seminary
266.11
S646d

RICHARD R. SMITH, INC.
NEW YORK
1930

COPYRIGHT, 1928, BY DOUBLEDAY, DORAN
& COMPANY, INC. ALL RIGHTS RESERVED.
PRINTED IN THE UNITED STATES AT THE
COUNTRY LIFE PRESS, GARDEN CITY, N. Y.

TO

MY SISTER

MRS. LUNSFORD RICHARDSON

LOVER OF CHRIST AND THEREFORE ALSO

OF MISSIONS AND MISSIONARIES

THIS BOOK

IS AFFECTIONATELY DEDICATED

FEB 17 1954

PREFACE

On an Atlantic steamer a wealthy member of an American Protestant church expressed to me her rather scornful disbelief in Foreign Missions. She said that she had traveled in China and that religiously we had no contribution to make to those Far Eastern peoples. Knowing from previous conversations that her religion was purely formal, I was not surprised to learn from her own lips that she did not consider it worth passing on. It was the natural attitude of one who had no personal experience, and therefore no realization, of what St. Peter calls "the preciousness" of Christ.

Far different was the attitude of a little group of Korean believers who, when asked one night by a visiting Foreign Mission Secretary what Christ had brought to them, sprang eagerly to their feet all over the room. "Forgiveness," cried one. "Joy," said another. "Strength to meet temptation," cried a third. "Peace," "Guidance," "Comfort in Sorrow," "Eternal Life," added others, and so on and on. Of this experience of blessing in Christ comes the missionary ardor of the Korean Church whose mes-

sengers are carrying the gospel into China, Manchuria, Siberia, Japan, and the islands of the sea.

To St. Paul's grateful heart Christ was God's "unspeakable gift." "Unto me who am less than the least of all saints," he joyfully cried, "was this grace given, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see." Of his blessed experience of boundless wealth in Christ came his passion to share Him with all mankind, the essence of Christianity being the sharing of one's best with others.

Who is conscious of possessing little in Christ, the same loveth little, and is little disposed to make Him known. Our experience of Christ is the fountain, our missionary zeal is the stream. The one measures the other.

That this little book may be used of God to deepen the fountain; that it may lead its readers into so clear a realization of the unsearchable riches of Christ and so warm a sympathy with the redemptive purpose of Christ that they cannot but eagerly share with the groping, unshepherded millions of earth Him who is the Desire of all nations,—is the prayer of

the Author.

CONTENTS

Chapter		Page
I.	THE BIBLE AND MISSIONS	1
II.	THE PREACHER AND MISSIONS	17
III.	THE CHURCH AND MISSIONS	38
IV.	THE CHURCH AND MISSIONS (*Continued*)	68
V.	THE CHURCH SCHOOL AND MISSIONS	95
VI.	THE PENNY AND MISSIONS	122
VII.	THE CRITIC AND MISSIONS	151

THE DESIRE OF ALL NATIONS

uttermost parts of the earth for thy possession." The major prophets add their voices, "Look unto Me and be ye saved all the ends of the earth." The minor prophets join in, "Behold, thy King cometh unto thee, having salvation; lowly, and riding upon an ass; He shall speak peace to the nations, and His dominion shall be unto the ends of the earth." And so the mighty melody comes rolling down from Genesis to Isaiah, from Isaiah to Malachi, until it blends with the angel anthem sung above sleeping Bethlehem:—

"And heaven drew nearer earth that night,
Flung wide its pearly portals,
Sent forth from all its realms of light
Its radiant immortals.
They hovered in the golden air,
Their golden censers swinging,
And woke the drowsy shepherds there
With their seraphic singing."

In the Gospels.

And the Angel's announcement of the birth of Christ was keyed to the same note that Abraham heard. "Behold I bring you good tidings of great joy which shall be to all people." By the Holy Spirit aged Simeon welcomes Him as the "light to lighten the nations." Come to years the Saviour Himself takes up the strain. "The field is the world." "I am the light of the world." "The bread that I shall give is My flesh which I shall give for the life of the

world." "My house shall be called a house of prayer for all the nations."

Between His resurrection and ascension He appeared to the apostles by the space of forty days, speaking the things concerning the Kingdom of God. Of these things only one has been recorded, and that one by all four evangelists. Few things are recorded by all the four. We have not a four-fold record of the birth of Christ, or of His baptism, or of His temptation, or of His transfiguration, or of His institution of the supper, or of His ascension to glory. We have not a four-fold record of a single one of His discourses or parables or prayers. But all four give us His Death, His Resurrection, and in some form His Great Commission to go into all the world and preach the gospel to every creature.

In the Acts.

Of the Great Commission we have yet a fifth record in the first of Acts, "*'Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.*" Thus the very last words spoken by our Saviour before returning to His Father, words which being last should ring forever loudest in our ears and lie forever closest on our hearts, were these, "Unto the uttermost part of the earth."

Ten days later comes the Pentecostal outpouring

of that Spirit whose mission, the Saviour tells us, is to "glorify Me." And of His coming the first effect is obedience to the Great Commission. Straightway Spirit-filled men and women, speaking foreign languages, witness of Christ to multitudes "from every nation under heaven."

In the rest of the Bible.

The rest of the Bible is but the continued carrying out of the Great Commission: first, the record in Acts of ever-widening missionary travels; second, the 21 epistles to ever-multiplying missionary churches and converts; and third, the prophetic picture in the Revelation of the world-wide success of missionary effort, "*a great multitude which no man could number of all nations and kindreds and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands.*"

Thus the Bible from start to finish is inspired with a world vision, is energized with a world purpose, and marches to a world goal.

Our first duty.

With this agrees every deepest conviction of the Christian heart. If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future; if we believe that to men's need of Christ there is no exception, and to His power to save them there is no limit; if we believe that He is the gift of the Father to all, that He died to make

atonement for the sins of all, that He has been lifted up to draw all men unto Him,—then we must believe that our first duty is to give the knowledge of this Saviour to all mankind.

Our supreme obligation.

Is it not the irresistible logic of the Christian conscience that what we have which we know to be universally good we are bound to share; that the better it is the more we are bound to share it; and that since Christ is infinitely the best we have we are more bound than by any other obligation in the world to share Him?

This cardinal teaching both of Scripture and of Christian faith and feeling should powerfully influence our daily lives. How?

1. *It should brighten our outlook.*

The certain victory.

The kingdom of this world is yet to become the Kingdom of our Lord and of His Christ, for the mouth of the Lord hath spoken it. Though bitter the conflict and mighty the forces of evil, "the gates of hell shall not prevail." *"All authority hath been given unto me in heaven and on earth; go ye, therefore, and disciple all the nations . . . and lo, I am with you always even unto the end of the world."* With an almighty Saviour beside us, let us fight the good fight joyfully.

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

The heartening vision.

For many years Cecil Rhodes cherished the dream of a union of all English-speaking people under one organization. He reduced his dream to writing and carried the paper in his pocket. When worn by the petty details of his daily task, he would take it out and refresh himself with the splendor of his cherished hope. God grant that we, in the very center of our thoughts, ever fresh and vivid, may carry the vision of that Kingdom of our Lord which is yet to unite all men everywhere in one holy brotherhood of love and service.

"God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near;
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the knowledge of God, as the waters cover the sea."

2. *This cardinal Scripture teaching should guide our praying.*

What the Lord puts first.

The perfect prayer was framed by Christ Himself. It was His answer to the specific request, "Lord, teach us to pray." And a vivid picture it is of what things come first in Christ's heart and Christ's program. "Our Father which art in heaven," and what next? Me? My family? My church? My denomination? My country? Do they come first? *"Our Father which art in heaven, hallowed be Thy*

name, Thy Kingdom come, Thy will be done, in earth as it is in heaven." Before we pray for the daily bread on which our physical life depends, or the forgiveness on which our spiritual life depends, we are to pray for the world-wide hallowing of God's name, the world-wide coming of God's Kingdom, the world-wide doing of God's will.

What the Lord's Prayer commits us to.

Rev. Dr. J. Leighton Wilson, who in 1861 became the Southern Presbyterian Church's first Foreign Mission Secretary, was for nineteen years a missionary to Africa. His father was an honored Ruling Elder. When he first heard of his young son's desire to be a missionary, he was bitterly disappointed and refused to give his consent. "Father," said Leighton, "would you be willing to go into the room and pray with me?" He could not refuse that request. They knelt down together. Said Leighton, "Father, would you be willing to say the Lord's Prayer with me?" so they began, "Our Father which art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven." The father could not go beyond that petition. Brought face to face with the world-embracing affections and purposes of God, he could not hold on to any little contrary ambition of his own. Slipping his arm around his son's shoulder, he told him he could go.

Familiar as this prayer is, truly to pray it is a

solemn, it may often be a crucial, transaction with God. What its Author intended it to be it is, a deliberate commitment of ourselves, our means, our influence to participation in the world plan of our Heavenly Father.

The other "Lord's Prayer."

One other prayer our Lord expressly commanded us to make. When He saw the distressed and scattered multitudes, He had compassion on them because they were like shepherdless sheep, with none to guide and tend them. Therefore to His disciples He said, *"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."*

Christ's contrast.

On what does our Lord base the need of this prayer? On one thing, the contrast between the plenteousness of the harvest and the fewness of the laborers. How immeasurably is that contrast heightened when, from the United States at our feet where the evangelical ministers average one to every 657 of the population and the evangelical church members one in every four, we lift up our eyes and look on the fields abroad, on Africa, Latin America, the Far East, where the disparity between harvest and workers is a hundred-fold greater, and where, in the North Kiangsu China field alone, for example, a mere part of one of her 18 provinces, there are tens of thousands of villages with not a laborer in one of them! Shame on us if, satisfied with the

illumination of our own lives and land, we forget that lamps are not for the well-lighted but for the benighted.

"His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime have birth;
Or for the murky twilight gray
Where wandering sheep have gone astray."

Daily therefore let us pray this other Lord's Prayer, briefer than the first, but taught us by the same lips and vibrant with the same longing after the unreached:—*"Lord of the harvest, send forth laborers into Thy harvest."*

Missions and prayer.

Of world evangelization prayer is the vital breath, in view of the stupendous difficulty of the enterprise, its unforeseeable emergencies, the intricacy of its problems, the subtlety and power of its spiritual adversaries, its challenge to all that is oldest and deepest in human pride and prejudice, its requirement of a radical change of heart and life, and its consequent dependence at every step on supernatural resources. Before choosing the Twelve Missionaries—the word apostle being but the Greek spelling of the word missionary—our Lord spent a whole night in prayer, showing what earnest prayer

is needed for Mission Boards to-day that they may choose wisely. The Pentecostal baptism of the Holy Ghost was preceded by ten days of united prayer. A later baptism of the Spirit came "when they had prayed." The divine announcement that the former persecutor had been chosen "to bear My Name before the nations" was preceded by "Behold, he prayeth." The revelation of the equal offer of the gospel to men "in every nation" came to an apostle while he was praying. The first deliverance of a missionary from prison and death followed "prayer earnestly made unto God for him." The first official sending forth of missionaries by an organized body of Christians was "when they had prayed." And the missionary letters of the New Testament are full of such pleadings as *"I beseech you, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me."*

A recent letter from a missionary in central Africa closed with these words: "I am convinced that the great thing that keeps us happy and forward-looking out here is

> " 'Some one, unknown, perhaps, and far away,
> On bended knee.' "

Prayer and world influence.

Truly has it been said that in God's great power house it is the hand of prayer, grasping the levers

on the divine switchboard, that releases the currents of omnipotence. However humble, unlearned, obscure he may be, here is the opportunity of world influence for every child of God.

On Sunday, with his prayer hand on the lever, he turns the power on Japan, and some discouraged missionary there, rising to preach, finds himself filled with a new zeal and witnessing with a new tongue.

Monday he turns it on Korea, and some missionary mother, following her child to its grave in an alien soil, feels suddenly the Everlasting Arms around her and in her heart the peace of God that passeth all understanding.

Tuesday he turns it on Brazil, and some missionary teacher, conducting the school's morning devotions, feels suddenly the presence of God's Spirit and in the eager upturned faces sees the dawning of a new purpose, a new loyalty.

Wednesday he turns it on Mexico, and in some little outstation on the mountain side, as the native evangelist presents Christ to the thinly-clad group before him, suddenly the veil of ignorance and superstition lifts, and for the first time in their lives their poor long-blinded eyes see Jesus.

Thursday he turns it on Africa, and the missionary physician and nurse that day, as they minister to the sick, the weak, the dying, gathered by scores in

hospital, dispensary, the mud huts adjacent, find themselves gifted with a new skill, a new tenderness, to heal, to guide, to comfort, to lighten with the peace and joy of Christ eyes that are soon to close forever.

Friday he turns it on China, and some native Christian there, without missionary friends to guide or cheer him, with no gunboats or concessions to flee to, the helpless target of murderous anti-foreign hatred, is suddenly filled with power from above to take joyfully the spoiling of his goods, to witness a good confession before his enemies, to suffer torture and death rather than deny his Lord.

The missionary call.

Saturday he turns it homeward, and some brilliant seminary student, anticipating a big city pastorate, applause, eminence, fame, catches a Spirit whisper, "Seekest thou great things for thyself? Seek them not"; finds himself thrilling to Paul's virile ambition "to preach Christ where He was not named" rather than "build on another man's foundation" or succeed to "things made ready to his hand"; hears a new compulsion in the Macedonian cry, "Come over and help us," from lands whose needs are greatest of all and workers fewest of all; wonders whether the Lord's chief need is stars to glitter in the ecclesiastical firmament, or stones, foundation stones to be laid down, deep down, out

of sight, on which to build His new China, His new Africa, His new world;—and then from bowed head, in the hush of the inner chamber, comes "Here am I, send me"; and another Judson, Verbeck, William M. Morrison, girds himself for his world task.

The coming joy.

The disciple whose prayer hand, day after day, is on the lever, does not see these world effects he is producing. But God sees them. They come up for a memorial before Him. As Paul says, "Ye also helping together by prayer." And the day is coming when both missionary and intercessor will rejoice together.

A recent letter from a missionary in Brazil to her home supporters has this beautiful closing: "Even with thousands of miles separating us we can work side by side for

"That blessed place."

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, 'Arise!'
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask 'Where?'
O Soul, it is the secret place of prayer."

"Sahib," said a Punjabi Christian, "teach me some geography." "Why, what do you want with geography at your age?" "Sahib," was the earnest reply, "I wish to study geography so that I may know more about which to pray."

"I exhort therefore that, first of all, supplications, prayers, intercessions, thanksgivings, be made for all men . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth."

3. *This cardinal Scripture teaching should show us the way to become Christlike.*

What Christlikeness is and is not.

To be like Christ is the aim and longing of every true child of God. A growing likeness to Him is the sure proof that our names are written in the Lamb's Book of Life. And to be Christlike we must get away from our selfishness and narrowness. We must emulate the big-heartedness of Him who loved and who died for all men. Sympathy with Christ's great heart and purpose is the supreme essential of Christlikeness; not Bible reading; not church-going; not saying prayers; not giving a tenth; not holding an orthodox creed. These are five splendid helps to Christlikeness. But they are not the real thing. Many a time they are substitutes for the real thing. The Pharisees had all five. Yet they showed a total, ghastly, damning unlikeness to Christ. Likeness to

Him means sympathy with His great heart and purpose. That way spiritual life lies; that way Christ-likeness lies; and no other way.

We may be church members. We may preach in His Name, and in His Name cast out devils, and in His Name do many wonderful works. But we shall never be like Him, so long as we absorb ourselves in some narrow circle and turn a deaf ear to the cry of the unreached. Because Christ was the very opposite of that.

Christ and the unreached.

We see Him amid the glory of His Father's House, the center of Heaven's life and joy. But he is not content. We see Him listening; listening to what? To the praises of Heaven? No. He is listening to the cry of our little far-away foreign planet in its sin and misery and want. And His great heart responded to our need. And the first ship that ever bore a missionary away from the love and light of home to a foreign shore, sailed from the port of Heaven, and it bore our Lord Jesus Christ.

We see Him again, with the multitude pressing on Him and beseeching Him to stay with them. But He refuses. Compulsion is on Him to go, the compulsion of the unreached. "I must preach the Kingdom of God to other cities also."

We see Him again, standing with His little flock of disciples. His love enfolds them. But we see Him looking beyond them, with His great heart in His

eyes, and we hear Him saying, "Other sheep I have which are not of this fold; them also I must bring." Let us thank God for that world-heart of our Lord; for you and I were among those "other sheep," of whom He was thinking and for whom He was longing.

We see Him again, surrounded by His Jewish disciples who are eager to have Him "restore the Kingdom to Israel." But He charges them that the Kingdom they must win for Him is bounded not by the limits of Israel but by the rim of the world.

And when the hour comes for Him to go, and the ascension cloud is waiting for Him, He is still thinking of the unreached, and the last words that fall from His lips are just what we should have expected from that world-loving heart of our blessed Lord, "unto the uttermost part of the earth."

This it is to be Christlike. And this is what our Lord means when to every disciple He says, "Follow Me."

CHAPTER II

THE PREACHER AND MISSIONS

1. *The Supreme Responsibility is on the Minister.*

"They that shall give account."

Startling it is, almost terrifying, to note in Scripture the solemn responsibility to which God holds the spiritual leaders of His people. "They that shall give account" is the way the New Testament describes them.

Over and over again in the Gospels we see the Saviour compassionating the multitudes because they are spiritually uncared for "as sheep not having a shepherd," while against their officially appointed shepherds, complacently sitting in Moses' seat, this compassion flames forth in the most blistering impeachment, the most appalling series of woes, ever uttered upon earth.

Why they are at ease in Zion.

In Jeremiah we read concerning the people, "From the least of them even unto the greatest of them everyone is given to covetousness." And who is responsible? In the next sentence God points His finger at the prophet and the priest, both of whom He declares "deal falsely; they have healed the hurt of

my people slightly, saying, Peace, Peace, when there is no peace."

In Isaiah the people's sins are likened to ravenous beasts coming up out of field and forest and devouring God's flock. And where lies the blame? "His watchmen are blind; they are without knowledge; they are dumb dogs; they cannot bark; they are shepherds that do not understand."

Why God is against the shepherds.

In Ezekiel God pictures to His prophet a highly respectable congregation: "They sit before thee as my people; and they hear thy words but do them not; with their mouth they show much love, but their heart goeth after their gain." And three verses later, "Forasmuch as my sheep became a prey to all the beasts of the field, therefore, thus saith the Lord Jehovah, Behold I am against the shepherds, and I will require my sheep at their hand."

The minister who is at ease in Zion while his members react but feebly to their Lord's missionary command because preyed upon by ignorance, narrow-mindedness, worldliness, selfishness, greed, should lay to heart this solemn word of God to every undershepherd: "My sheep will I require at thy hand."

2. *The Supreme Element of the Minister's Responsibility is his Message.*

What makes the prophet is not ordination, or holiness, or zeal, or learning, or all these com-

bined. What makes the prophet is his authentic sense of a message, his commission to be God's mouthpiece to men.

A perpetual office.

Therefore the world will never outgrow the need of him. The present decline in some quarters of candidates for this sacred office is no menace to its perpetuity. It may mean but the raising of the standard, the providential merging of the thousands of groups of hopelessly feeble neighboring churches into stronger units, the result being fewer and better churches served by fewer and better ministers. With the progress of invention pursuits change. The village blacksmith is going. The stage driver is but a memory. Under the widening reign of the Prince of Peace the soldier may one day lose his job and even the lawyer find his profession precarious. Numerous occupations will no doubt sink below the horizon as the tribes of men pursue their solemn march through the centuries.

Man's deepest need.

But as long as man has a conscience that needs cleansing, a will that needs renewing, an imagination that paints the misty walls of this prison house with awful shapes that terrify and faint hopes that mock, a heart that hungers for love and a reason that pines for light; as long as man's mortal environment is this fateful triangle of sin and suffering and death, his deepest need and longing will be for some authentic word of God to his soul. There-

fore our Saviour declares man's real life to be "by every word that proceedeth out of the mouth of God." Therefore will remain, central and commanding in human life, the prophetic office, for through that office is mediated the message of God to men.

3. *The Supreme Element of the Minister's Message is his Conception of God.*

The all-determining factor.

The great prophets of the Old Testament on the threshold of their office were given, in some form, a vision and revelation of God. So it was with Paul, "It pleased God to reveal His Son in me that I might preach Him." And not preaching only but Christian doctrine, Christian ethics, Christian life and experience, are all determined by our conception of God. Our idea of God is the stamp. Press it down on the intellect, and the result is theology; on the conscience, and the result is duty; on the feelings and will, and the result is spiritual experience. The one regnant thing in a man's religion is his conception of God; not his lip conception, but what in his inmost soul he understands God to be. An error there means just that much darkness in the mind, that much sin, wretchedness, failure, in the life. A few years ago one of the leading papers of Boston published a full-page Sunday editorial, and in large print in the center of the page were these words: "A man's idea of God, if he could express it, would tell you instantly the nature of the man."

The two misconceptions.

Of all the misconceptions of God that are wrecking human character and happiness to-day and staying the coming of the Kingdom, the two most harmful, the two most widely and unsuspectedly prevalent, are the very same two against which much of the New Testament is aimed and to overthrow which both Christ and Paul put their lives in peril. Against the Pharisees Christ showed that God is not a class God, that He loves the outcast as well as the high caste, the bad as well as the good, the unchurched as well as the enchurched. Against Pharisees and Judaizers Christ and Paul showed that God is not a provincial, tribal, nationalistic God, that He loves not one race but all races, that He is the great Saviour God of all the families of men.

These two tragic misconceptions Scripture pictures to us in two men sulking, one outside of a house, the other outside of a city. One is the elder brother in the parable. The other is Jonah. The one sulks over fatherly love shown to a prodigal, the other over fatherly love shown to foreigners. The one thinks of God as loving the good only. The other thinks of God as loving one nation only. The most distinctive thing about God, the greatness of His heart, both are ignorant of. Yet both are specialists in religion and one is a prophet.

On the first misconception we cannot dwell. We

leave it with the prayer that upon all the Church may come the spirit of William Booth which is the spirit of Christ.

The reproach of Christendom.

Can Christian people find anywhere a more conscience-piercing fact than this, that although the Son of God commanded His followers to go into all the world, to disciple all the nations, to preach the Gospel to every creature, yet nineteen centuries later we find over 95 per cent. of all Christian ministers and churches crowded into a few favored countries, so crowded that in our Southern states there is an average of nearly four Protestant churches to every thousand of the population, while the majority of the human race are left in spiritual darkness? The explanation is that all over these favored countries, to an extent undreamed of, the God who is praised in the pew and preached in the pulpit is a provincial, tribal, nationalistic God.

The God Christ preached.

Was our Saviour content to have this little local deity usurp the place of the true missionary God? In the only sermon of His preserved to us by the Holy Spirit in which both text and outline are given, He smites this deadliest of all heresies to the progress of His Kingdom. His text is Isaiah 61: 1, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight

to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The first head of His sermon declares the fulfillment that very day of this prophecy of multiplied blessings; and His hearers wonder at the gracious words that proceed out of His mouth. The second head declares that these blessings are not for Jews only but for foreigners also. He proves this from Scripture. Many widows were in Israel in the days of Elijah when great famine was throughout all the land, but unto none of them was Elijah sent, but to a foreigner, a widow of Sarepta in the land of Sidon. And many lepers were in Israel in the time of Elisha, and none of them was cleansed, but a foreigner, Naaman the Syrian. Do his hearers enjoy seeing their own national deity displaced by a missionary God who goes on errands of love to outside nations? They are filled with wrath. They seize Him. They rush Him to the brow of the cliff on which their city is built intending to cast Him down headlong.

Thus we see that as a preacher our Lord risked His life to destroy the false conception and enthrone the true, knowing that it had to be done before the people could understand either the character or the purposes of the God they professed to worship.

If any man ever knew this narrow conception of

leave it with the prayer that upon all the Church may come the spirit of William Booth which is the spirit of Christ.

The reproach of Christendom.

Can Christian people find anywhere a more conscience-piercing fact than this, that although the Son of God commanded His followers to go into all the world, to disciple all the nations, to preach the Gospel to every creature, yet nineteen centuries later we find over 95 per cent. of all Christian ministers and churches crowded into a few favored countries, so crowded that in our Southern states there is an average of nearly four Protestant churches to every thousand of the population, while the majority of the human race are left in spiritual darkness? The explanation is that all over these favored countries, to an extent undreamed of, the God who is praised in the pew and preached in the pulpit is a provincial, tribal, nationalistic God.

The God Christ preached.

Was our Saviour content to have this little local deity usurp the place of the true missionary God? In the only sermon of His preserved to us by the Holy Spirit in which both text and outline are given, He smites this deadliest of all heresies to the progress of His Kingdom. His text is Isaiah 61: 1, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight

to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The first head of His sermon declares the fulfillment that very day of this prophecy of multiplied blessings; and His hearers wonder at the gracious words that proceed out of His mouth. The second head declares that these blessings are not for Jews only but for foreigners also. He proves this from Scripture. Many widows were in Israel in the days of Elijah when great famine was throughout all the land, but unto none of them was Elijah sent, but to a foreigner, a widow of Sarepta in the land of Sidon. And many lepers were in Israel in the time of Elisha, and none of them was cleansed, but a foreigner, Naaman the Syrian. Do his hearers enjoy seeing their own national deity displaced by a missionary God who goes on errands of love to outside nations? They are filled with wrath. They seize Him. They rush Him to the brow of the cliff on which their city is built intending to cast Him down headlong.

Thus we see that as a preacher our Lord risked His life to destroy the false conception and enthrone the true, knowing that it had to be done before the people could understand either the character or the purposes of the God they professed to worship.

If any man ever knew this narrow conception of

our conviction of the inexhaustible resources on which we may draw."

Duty of seminaries and church courts.

Let the Schools of the Prophets see to it that the men they train, and the ordaining bodies that the men they lay hands on, as the coming pastors of the churches, have the true conception of the God they are to preach, the same missionary conception that Christ and Paul had, and also the same passion to make that conception prevail at whatever cost. A head knowledge of the Augustinian or any other theology is not enough. They must have a heart grasp of Augustine's personal creed, "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish."

"Too poor."

Should the officers of a feeble or debt-burdened church object to their pastor's preaching foreign missions on the ground that they are too poor, or too burdened, to give to foreign missions and to support their own church also, let the pastor reply, in all humility and love, that such a prohibition would discard the Great Commission, would prevent his presentation of the true conception of God and His gracious world purposes, would disable him from saying of his own ministry what Paul said of his to the Ephesian elders, "I shrank not from declaring unto you the whole counsel of God," and that therefore he must answer as the Apostles did when an

effort was made to restrict their testimony, "We must obey God rather than men."

The pastor's great temptation.

But the pastor may subject himself to a sadly different kind of criticism, one which, however prevalent among his flock, is rarely or never brought to his ears. He may give his people the impression of being enthusiastically interested only in what concerns the local organization with which his own name and fame are identified. The ladies may know that their visiting to secure new church members pleases him more than all their foreign mission plans and activities. His more spiritually minded members may feel the contrast between his eagerness to increase the membership, to build up the church and Sunday School attendance, to improve the church plant, and his lukewarmness toward the larger interests of his Master's Kingdom. Said a prominent merchant to his pastor not long ago, "We business men feel that you ministers are not selling us this missionary proposition." For a private individual to be among those whom St. Peter denounces as "seeing only what is near" is regrettable; for a minister to be among them is a tragedy.

Giving the vision.

"Lift up your eyes," commands the Saviour, "and look on the fields that they are white already to harvest." Lifting up one's eyes means looking away from the center toward the circumference; looking from what is at our feet to the white and waiting

fields beyond, with their unshepherded multitudes, ignorant, sinning, suffering, the harvest immeasurably plenteous, the laborers pitifully few. To give his people this vision, to compel them to lift up their eyes and look, is what the minister is for. He is to be "eyes to the blind."

Voicing the cry.

He is also to be ears to the deaf. Yonder are the darkened millions voicing their bitter need in that cry, "Come over and help us," which Paul heard at Troas and at once understood to be "God calling us to preach the gospel unto them." And here is this Christian congregation able by their gifts and prayers to send them the gospel. Between the two stands the minister, officially appointed to transmit this cry to his people as being the call of God to them. Not to transmit it is to sin against his people; it is to sin yet more against the millions left voiceless by his neglect who will be swift witnesses against him at the judgment; and most of all it is to sin against Christ. For in every poor hungering heart among them Christ is hungering. In every poor imprisoned life Christ is imprisoned. In every thirsty soul Christ is crying "Give me to drink." "Inasmuch as ye did it not to these, ye did it not to Me."

The budget and the pastor's two-fold function.

In the exercise of his duty of financial oversight he will heartily promote the budget which substitutes system for haphazard and order for opportunism. But he will not be content with the budget alone. No

budget ever measured the duty and ability of a congregation or the magnitude of the need it was framed to supply. Its figures are confessedly minimum. It furnishes neither standard nor stimulus; that is the preacher's business. He is to furnish both. He is to hold up to his people as the goal, and summon them to attain, not the budget standard but the Bible standard, *"as God hath prospered,"* urging it upon all and challenging his wealthier members, whose Bible-standard giving would be five or ten times their fair proportion of the budget, to undertake Kingdom enterprises commensurate with their financial strength. In a city church where the regular channels had failed to provide sufficiently for an important church object the first three members to whom a personal application was made subscribed more than had been given in any one year by the entire church membership.

Missionary preaching.

The pastor will remember that hearts are reached and souls are fired and congregations lifted Godward not by the human wisdom of budgets, indispensably necessary as they are, but by the divine foolishness of preaching, preaching that vivifies, humanizes, personalizes those tremendous needs of men and claims of God, those far-flung battle lines of the Kingdom, of which the minister is the divinely appointed seer, advocate, and champion. What a privilege is his to open the eyes of his people to the

present-day working of the Holy Spirit, to thrill them with those new chapters of the Acts of the Apostles which are being written by the finger of God in living facts on all the mission fields of the earth, to fire them with the challenge of a wide-open world richer in opportunity and promise than in any previous age since history began. "How often have I wished," said the great editor, W. T. Stead, returning from a visit to one of the Eastern mission fields, "that Christian ministers would let the Acts of the Apostles rest for a while and instead tell their congregations something of the acts of the modern apostles in whose heroic work I find an unfailing refreshment for my soul."

A doughty old Scotch member of one of our American churches, whom the budget had never touched or its foreign mission quota extracted a cent from, was completely won over one Sunday morning when the pastor in his sermon called the roll of the great Scotch missionaries,—and what a roll it is—Robert Moffat, Mary Moffat, David Livingstone, Alexander Duff, Alexander Mackay, James Chalmers, William Burns, John G. Paton, Christina Coillard, Mary Slessor, and on and on. As this glorious procession of old Scotia's best and bravest filed before him, bearing in their bodies like Paul "the marks of the Lord Jesus" and crowned with the laurel of preëminent service, his indif-

ference vanished, his purse flew open, and his heart leaped to claim partnership in the labors and sacrifices of these heroes of the Kingdom.

A non-transferable duty.

The address of a visiting secretary or missionary, however desirable at times, is no substitute for the pastor's own missionary preaching. As regards the great body of his people the very fact that he delegates this particular task to outsiders prompts them to look upon missions as a side work lying apart from the direct responsibility of the pastor and from the main life of the congregation. It disposes them to be unconcerned about a charge which their pastor is not enough concerned about to enforce personally. Here, as everywhere in church life, the rule is apt to hold, "like pastor like people."

The right method.

According to an English Church leader the way to impress the missionary obligation is "by that love which, when it finds itself face to face with indifference and neglect, instead of merely blaming the indifference, rather blames itself for not having put the matter in such a way as to make indifference impossible." Says a great Scotch minister, "The pastor holds the key of the situation; and I do not know of any missionary-hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes and whose missionary zeal is always revealing itself in his pulpit inter-

cession, who has not gradually drawn his people into full sympathy with his missionary aim."

An outstandingly busy and successful American pastor declared recently, "The first thing the missionary passion will do for the pastor is to unify his ministry. The Christian Church has only one task, one program, one Great Commission." He adds a bit of his personal experience which is worth pondering by every pastor, "There is nothing like teaching missions to force a minister to study. It has been my pleasure to teach three, sometimes four, missionary study groups each year; and I bear glad testimony to the fact that there is no task so enlarging, so broadening, so able to lift up both the head and the heart of both pastor and people. I would not sell my birthright of missionary educational opportunity for any excellence of imported talent."

A double tragedy.

The average church's almost childlike dependence upon its minister for inspiration and guidance is a fact notorious, often pathetic, and yet big with opportunities and possibilities that angels might covet. In church life, in national life, in all matters of moment, people crave strong and intelligent leadership. As a rule they are eager to follow it. The capacity for loyalty, innate in every heart, is the God-implanted principle of growth, progress, uplift. But loyalty must have a leader. And since the min-

ister is the officially appointed leader, no one else, however qualified, can assume the primacy while he is there. Should he be leader in name only, the result is a double tragedy, a shepherdless flock and a dog-in-the-manger shepherd.

Excuse-making was the first business started by man after the fall. It has been his biggest industry ever since. How common it is to hear of the peculiar circumstances that prevent a church's doing anything worth while for missions. And how common also to see a change of pastors in that church followed by a splendid development of missionary spirit just as if those peculiar circumstances did not exist. The old Romans were the master fighters of the world. Their experience they summed up in the proverb, "Better is an army of stags led by a lion than an army of lions led by a stag."

Whence the missionary passion.

Let none suppose that the missionary passion comes of knowing intimately the foreign fields as only a missionary or a secretary can know them. It comes of knowing God, who "so loved the world"—not a part of it or a special nation of it—"that He gave His only Begotten Son"; of knowing Christ, who "is the propitiation for our sins and not for ours only but also for the sins of the whole world." It is neither more nor less than just sympathy with His great heart and purpose, the deathless conviction that He is able to save unto the uttermost.

Its contagion. This knowledge, this sympathy, this conviction, burning in the pastor's heart, will spread its blessed warmth among his people and may so fire younger spirits that through them he will reproduce himself in vaster fields, as Henry Martyn was inspired of Charles Simeon, and back of William Carey was Andrew Fuller, and back of John Williams, that Apostle of the South Seas who is said to have turned a greater number from darkness to light than any other man of his century, was Pastor Wilkes of the Moorefields Tabernacle. Some churches have never given a recruit to the leadership of the Church, while from others goes a constant stream.

The path to the throne. Only as the minister rises to the true missionary conception of God as the supreme Lover and Father God of all the families of men, only as he realizes in every fibre of his soul that "a Christianity that is not international has never known its Master," can he reach his real throne of power and qualify for meeting the modern world's deepest need and solving its gravest problems. No longer are races and nations separated by mountains and oceans, by mighty rivers and pathless forests. Modern science has forced them into a proximity that multiplies their frictions and competitions and has armed them with a power of mutual destruction that threatens their very existence. How shall they

learn to live together as members of one great human family? What shall bring in the time, visioned by prophets and poets, when the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion together, and a little child shall lead them; when nation shall not lift up sword against nation, neither shall they learn war any more?

> "When shall all men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year?"

What unifying force can draw them together, soothing all interracial jealousies, stilling all international strife,

> "Till the war drum throbs no longer, and the battle flags are furled
> In the Parliament of Man, the Federation of the World"?

Can laws, treaties, tribunals do it? Can commerce do it, or universities, or the press, or the organization of labor? These are but instruments that help or hinder, channels through which the stream may flow, but not the stream itself. The real power is the spirit of Brotherhood, born of the regenerating grace of the Holy Ghost, born of that

Divine Father Love that made the nations of one blood, that embraces the people of every race, that gave His Son for the redemption of them all, and in and through which we see in everyone, brown or yellow, near or far, "the brother for whom Christ died."

"To brother all the souls of earth."

It is no mere coincidence that John G. Paton, the apostle of the New Hebrides, was first the apostle of the slums of Glasgow; that Mary Slessor, the saviour of the savages of Calabar, began her saving work among the toughs of Dundee; that John Hunt was an enthusiastic soul-winner in Lincolnshire before entering on his marvelous service among the Fijians; that Keith Falconer was a devoted worker in East London ere he filled a missionary's grave in Arabia; that James Evans, the "Apostle of the North" to the Indians, was an equally earnest evangelist to the white men at the posts; that Charles A. Logan was a blessing to the American Highlanders before carrying Christ to the Japanese. The missionary spirit is simply the spirit of Brotherhood, reaching out to save wherever lost men are found and reaching furthest to where the need is greatest. As the converted prize fighter, in Masefield's poem, cries out,

"I thought that Christ had given me birth
To brother all the souls of earth."

In this spirit alone lies the solution of humanity's problems, the hope of a warless world, the sure prophecy of the coming of God's Kingdom. And of this spirit the minister is appointed of God to be the official Spokesman and Representative. Let the whole Church pray unceasingly that he may be empowered of God to realize, and to rise to, the unparalleled greatness of his Task and his Opportunity.

CHAPTER III

THE CHURCH AND MISSIONS

The Church's world mission.

WE HAVE seen that at their first organization God gave His servants a world charter, a grant of blessing to all mankind, and set before them a world goal. We have seen that this enterprise originated in and expressed God's essential nature and world-embracing love; that our Lord Jesus Christ, incarnating this nature and love, came to earth as "the Saviour of the world"; that He revealed and preached a missionary God whose sympathies overleap national boundaries; that just before His ascension, in the most solemn manner, He gave His disciples the Great Commission to "go into all the world," to "preach the gospel to every creature," to be witnesses to Him "unto the uttermost part of the earth"; that He not only commissioned but empowered them, *"All authority hath been given unto Me in heaven and on earth; go ye therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."*

The Church's primary business.

The New Testament is plain and definite. Christ came to establish a world-wide Kingdom of righteousness and love. He made the accomplishment of this purpose the primary obligation of His Church. He promised it His presence to enable it to cope with the sublime undertaking. And this promise was fulfilled in many and marvelous ways. So clear is the scripture teaching, that no Christian Communion to-day would deny that the Church's supreme business is to carry the saving knowledge of Christ to all mankind. All would concur in the following deliverance of one of the Churches at its organization:

"The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command, 'Go ye into all the world, and preach the gospel to every creature,' regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's promised presence."

While in many mission lands to-day the rise of nationalism, the social, educational, and industrial movements, and the growing leadership of the national churches present new problems to missionaries and Mission Boards and require adaptation of plans and relationships, yet these changes involve nothing fundamental. In all essentials the Church's missionary warrant, message, method,

aim, and motive are the same now as when the gospel took up its morning march in the world.

The Church's message.

What the Church is to carry to all mankind is the gospel. The command is, "Preach the gospel to every creature." The Greek word for gospel is evangel, or literally good news.

A code of laws prescribing the way of life is not gospel; a perfect life and example is not gospel; these are tasks set for men to do, not the good news of what God does for men. Here Christianity differentiates itself from every other religion.

The good news is this, *"God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish but have eternal life,"* which reveals that behind all events and governing the world, changing it from a prison house into a school of faith and hope, there is a God of love. Cried a heathen woman in Africa at her first hearing of the good news, "Oh, Mr. Lapsley, if we had known that God loved us, we would have been singing to him." Coming down from God out of heaven, our Saviour brings the very fullness of God into human life, putting within reach of us and all mankind all that they and we can need, the Grace that forgives, the Power that regenerates, the Hope that illumines, the Truth that makes free, the Fellowship that guides, consoles, inspires, exalts, transfigures, glorifies.

To the desire of all nations, their longings and aspirations, Christ is God's answer. "What are you looking for?" was asked of a heathen devotee, on one of the sacred mountains of China, who had climbed the thousands of stone steps upon his knees. "Oh," he said, "I am looking for heaven." "Have you found it?" "No, I feel and I feel but I cannot find the door." All that the non-Christian nations have been feeling after, all that in the darkness they have sought, stumbling blindfolded up the great stairs of God, is for them now in Jesus Christ; not in a dry code, not in a hard and cold system, but in a loving and ever-living Person. The Gospel's blessings are His gift. Its truths are His teachings. Its example is His life. Its redemption is "through His blood." Its triumph is His resurrection. Its goal is conformity to His likeness. Its abiding power and joy is His Presence with us and His Spirit in us.

From His hand each one of us—profound philosopher and unlettered rustic alike—with docile faith feeds His soul as a little child. This "word of the gospel" that we are charged to carry is a word whose length and breadth and depth and height God alone can measure, and yet a word so simple that the African Bushman can understand and welcome it, so simple that it can rest on the heart and lips of every little child throughout the world, for it is "the word of One Who came as Love and Who is

Himself the Word that we are to carry to all mankind."

The Church's method.

How is the Church to make Him known? Let Scripture answer, *"How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"* The literal meaning of the word missionary or apostle is "one who is sent."

Preaching.

These missionary representatives who must "be sent" by the Church make Christ known by their preaching. They hold Him forth in the perfect beauty of His character, the infinite tenderness of His love, the atoning efficacy of His death, the life-transfiguring joy and power of His resurrection, the urgency of His seeking and saving quest for lost sinners. Of the preaching of all true missionaries Christ is the all-transcending, all-pervading, all-dominating theme.

Living.

They make Him known by their lives. When God would save the world, it was not primarily through a miracle, or a book, or a mass of work, or a teaching, but through the revelation of a Personality, who left not a word of writing and no elaborate organization but chiefly twelve personalities in whom He could reveal and repeat Himself. Just so to-day the missionaries' reincarnation of the humility

the purity, the redemptive passion of their Divine Master is the measure of their personal missionary fruitfulness. Said James Chalmers, one of the greatest of missionaries, "It is by living a divine life, by striving to follow in the footsteps of Him who came to express the Father's love, that we win the heart."

Beneficence.

Christ is revealed also by missionary beneficence. As He went about doing good, not only preaching, but teaching and healing and feeding and comforting; as "the works that I do in my Father's name they bear witness of Me"; so the works done in His name on the mission field bear witness of Him still. The school, the hospital, the dispensary, the production of Christian literature, the industrial and agricultural institute, the manifold influences that bless body, mind, and soul, all are necessary effects of Christ's spirit of love working in the hearts of His servants as they face the piteous needs of heathendom; all bear witness to, and are part of the revelation of, the all-embracing Saviourship of Christ.

The Church's aim.

The Church's missionary aim is not the expansion of commerce and civilization, though these with their mingled good and evil follow the trail blazed by the missionary. Neither does it seek to denationalize. Its one aim is to disciple, to bring every realm and relationship of human life under

the sway of Jesus Christ. As one has wisely said, "I had rather plant one seed of the life of Christ under the crust of heathen life than cover that whole crust over with the veneer of our social habits or the vestiture of Western civilization." For that divine life, implanted and nurtured by the divine Spirit, will progressively and resistlessly express itself in strong Christian character, fruitful Christian churches, happy Christian homes, the Christian training of the young, the care of the orphan, the aged, the blind,—a purified and ennobled social order. "Behold, I make all things new."

The Church's missionary work has been broadly defined, therefore, as seeking first, to present Christ to men so intelligently and effectively that they will accept Him as their Saviour and Lord, conform their lives to His teachings, and aid in extending His Kingdom; and second, to organize these believers into churches, and train them to self-propagation, self-support, social service, and self-government, with a view to their ultimately taking over the evangelization of their own lands.

Not the fad of a few.

Not to a few faddists, fanatics, enthusiasts, but to His Church as a whole is this enterprise committed. Nothing less is even remotely hinted at in Scripture, nothing less can be inferred from the spirit and language of our Lord, and nothing less

will suffice in view of the unparalleled magnitude and difficulty of the task. The evangelization of India alone was termed by the hard-headed British East India Company, "the maddest project ever proposed by a lunatic enthusiast."

Not a human project.

Yet in undertaking this task we are not setting out on any mad human enterprise; we are simply feeding out lives into the great sweep of the orderly purposes of God. It is the expression of His wisdom, of His love, of His will, and behind it is His omnipotence. *"God was in Christ reconciling the world unto Himself and hath committed unto us (His Church) the word of reconciliation."* To walk with God we must walk with Him on the level of tasks God-chosen and God-like, and not try to drag Him down into humiliating complicity with our puny, self-bound, self-selected undertakings. "We know that God is on our side," said a friend to President Lincoln during a crisis of the Civil War. Said Lincoln, "I am more concerned to know that we are on God's side."

"Dreamer of dreams! We take the taunt with gladness,
Knowing that God, beyond the years you see,
Has wrought those dreams which count with you for madness,
Into the substance of the world to be."

Not an extra.

World evangelization is not an extra, which may or may not go along with Christianity. It is of the

essence of the gospel. *"God so loved the world that He gave His Only Begotten Son that whosoever,"*— "The world," "whosoever," here lies Christianity's distinctive feature, its universalism. It differs from other religions in being adapted to, and designed for, all races and peoples. To change its compass or its scope, to put a provincial accent on it or a provincial narrowness in it, is to change its character and misrepresent its Founder.

Not optional

Neither is world evangelization an optional enterprise which Christians may or may not undertake. It is the normal and direct expression of belief in the purpose and love of God as revealed in Christ. So clear is that revelation in the initial coming of Christ, in the spirit and teachings of Christ, in the solemn, definite, oft-repeated command of Christ, that we are but uttering the voice of Christ when we say that to be Christian is to be missionary.

The two paths.

The path of duty is clear. To each one of us comes the heavenly vision that came to Paul, and that came in another form to the rich young ruler. With the one we may go away sorrowful. With the other we may obediently ask, "Lord, what wilt Thou have me to do?" One path leads toward the sunset of dead hopes in the deepening gloom of an unsurrendered life. The other shineth more and more unto the perfect day, the vision growing brighter and brighter, until it shall

"Bring us where no clouds conceal
The beauty of His face."

The Church's motive.

The motive of obedience, of conformity to the clearly revealed will and purpose of God, should be sufficient, reënforced as it is by the joy and the overwhelming responsibility of saving the lost from the misery and doom of "sin that bringeth forth death," there being "none other name under heaven given among men whereby we must be saved."

The fellowship of His sufferings.

To these are added other, deeper, motives. Shall not the love of Christ constrain us? Shall we not count it a privilege and joy unspeakable to share in His labors and sacrifices for the redemption of the world? "To know Him *and the fellowship of His sufferings*" was Paul's passionate longing. Some day we shall share His glory, shine in His likeness, sit with Him on His throne. But only in this brief earthly life can we have fellowship with Him in suffering. His atoning sacrifice we cannot share, but "that which is lacking of the afflictions of Christ" in the way of labors and self-denials for extending His gospel, we, like Paul, can help to "fill up." God's will is the same now as then. The world's need is the same. The Saviour's yearning after those "other sheep" is the same. We who hope to share His heaven shall we not gladly embrace this privilege that heaven itself could never offer, of

sharing with Him His sacrifices for the saving of men, for the reaching of the unreached, that He may see of the travail of His soul and be satisfied?

The fellowship of His compassion.

He is calling us into the yet deeper fellowship of His compassion. In His two greatest parables, one picturing what God is, the other what a true Christian is, He shows us compassion as the impelling motive of each. "But while he was yet afar off, his father saw him, *and was moved with compassion,* and ran, and fell on his neck, and kissed him." "And when he saw him, *he was moved with compassion* and came to him, and bound up his wounds."

The unshepherded multitudes.

What above all else went to our Lord's heart was the condition of the multitudes "as sheep without a shepherd," the East's most poignant picture of utter need. And His compassion takes the form of active help to body, mind and soul. *"He had compassion on them* and healed their sick." Again, "He saw a great multitude *and had compassion on them* because they were as sheep not having a shepherd, and He began to teach them many things." On two occasions, *"I have compassion on the multitudes* because they have nothing to eat," and he feeds them. Again, "When He saw the multitudes, *He was moved with compassion for them* because they were distressed, as sheep not having a shepherd. Then said He unto His disciples, The harvest truly is plenteous but the laborers are few." To meet their need He com-

mands His disciples to pray the Lord of the harvest to multiply laborers, and then He sends forth His disciples to labor in the harvest, commanding them to cleanse and heal and preach the gospel of the Kingdom.

By what may His Church to-day measure her likeness to her Lord? By her compassion for the countless multitudes with suffering bodies and darkened minds, spiritually guideless, groping, lost, "as sheep not having a shepherd." What prayer above all other prayers does His Church need to pray? This prayer, "Give me a heart like Thine."

The seeing eye.

To stir the heart there must be the seeing eye. The hard heart and the closed eye go together. Practically every exercise of our Lord's compassion is introduced with "When He saw." Therefore, showing the needy multitudes under the figure of harvest fields crying for laborers, He commanded His disciples, and He commands His Church, "Lift up your eyes and look on the fields."

Japan's claim on our compassion.

Of all the great mission fields surely Japan, incomparably the most advanced in every phase of modern civilization and with 98 per cent. of her school-age children in the government schools, would seem least in need of our Christian compassion. Yet there we see a people struggling amid an appalling clash of forces, autocracy and democracy, feudalism and industrialism, family authority and individual

freedom, militarism and liberalism, superstition and scientific education,—from nobles to navvies they are conscious that things are wrong and that they need new power and new guidance to set them right. It is a pitiful and moving sight—a whole nation on quest for something better than they have yet known.

Their leaders have called conferences of the chief religionists of the empire, representing all faiths, for advice and help. They see clearly that their boasted education has utterly failed to furnish moral guidance to the people. They see also that the old faiths are losing their power and that, adrift on the dark ocean of unbelief, without religious mooring or guidance of any kind, the last state of the people threatens to be worse than the first. A census of the student body of their largest university some years ago showed that only 2 per cent. claimed to have any religion.

"I am looking for God."

There came to the door of one of our missionaries a young Japanese college graduate, 23 years old. He was a pilgrim, as his dress and hat showed. He had completed on foot the weary circuit of the 88 shrines and was only 35 miles from his home. But he realized that he had not found God. Hearing there was a missionary in the town, as a last resort, he came to his door and knocked. When the missionary opened the door, the young man said, "I am

looking for God; can you show Him to me?" Said the missionary, "I think I can; come in." For two hours they studied together the gospel of Matthew. The young man found lodging in the village and gave himself to the study of Christianity, aided by the missionary. At the end of three weeks he said, "Teacher, I have found Him and I am going home." Said the missionary, "If you have found Him, tell Him so and thank Him." The young man dropped his head on his arm and said, "O Thou whom my ancestors groped about in their darkness for generations to find, for whose discovery I came to this island, blindly looking—at last, at last, I have found Thee; I thank Thee. Amen." He took the missionary by the hand, with a new light on his face, and his last words were, "Good-by, I have found Him, I have found Him, I have found Him."

Young Japan.

That young man is Japan saying to *us*, "I am looking for God; can you show Him to me?" In a very special sense he represents young Japan. A delegation of Japanese college graduates sent by a larger student body to visit one of our missionaries said to him, "Our heads are full of knowledge, but our hearts are barren and empty." Said the missionary, "You need Jesus Christ." "Maybe that *is* what we need," they replied. Multitudes of these young men have run the gamut of naturalism, agnosticism, cynicism, and are yearning, many of them

hopelessly, for some word of life. Here we have a melancholy parallel with the old Roman Empire whose combination of high mental culture with a heathenism powerless to meet spiritual needs resulted in widespread pessimism and suicide.

The pitiful proof of their bitter need.

Some years ago a University student wrote a sad little note to the effect that he could find no answer to his soul's questionings. Then he climbed up to the head of Kegon Falls and threw himself over. Climbing to the same spot and holding to a great rock I looked over that dizzy height of 250 feet. Cut in the bark of a tree growing close to the brink I saw his initials and under them carved by his own hand the Japanese symbol for death. Other students committed suicide there. The government put up a strong barbed wire fence to prevent access to the place, but in vain. From that frightful height nearly 1,000 young men have plunged themselves into the pool below, and the number is steadily increasing. Only five days before I was there, a young man twenty-three years of age had thrown himself over, and his parents had just left the place after a vain endeavor to recover his body.

I was talking of this on the return boat with a Japanese professor in the Imperial University of Tokyo. With profound solemnity he said to me, "What these young men need, what Japan needs, is the gospel of Jesus Christ." What kind of mission-

aries, I asked, should we send to Japan? Said he, "Men and women in whom my people can see the life and spirit of Jesus Christ."

Those young men are gone. After life's fitful fever, their poor bodies are lying quiet in the deep pool under Kegon Falls. But if the cry of their bitter need shall reach our hearts, they will not have died in vain.

China's claim on our compassion.

What Christian can look on China without sympathy and compassion? There at the present moment a threefold struggle is in progress. First, the struggle to bring about the political unity of China under the authority of a national government based on the will of the people, thus displacing the rapacious military chiefs who have been a curse to the people for the last ten years. Second, the struggle to secure for China a status of equality in the family of nations through the recovery of the territory and special rights which Western nations have forcibly acquired in China during the last fifty years. Third, the economic struggle attending the passage from an agricultural to an industrial state with all the labor unrest and social changes involved in such revolutions, and under and behind and permeating it all, the blind and piteous, the often misguided and exploited, straining of the masses to rise above the age-long starvation level.

Each struggle is singly great enough, and con-

tains inflammable and explosive elements enough, to absorb the whole attention and energy of the nation, but the fact that all three are going on simultaneously creates a situation complex and difficult beyond parallel.

nconceiv-ibly great lifficulties.

And this triple struggle is itself part of a yet vaster struggle. China's granite conservatism, which was hoary with unnumbered centuries when our oldest modern nation was born, is shaken to its center. The increasing impact for the last sixty years of modern commerce, science, warfare, has been irresistible. Whether she will or no, compulsion is upon her to master and absorb our Western civilization. Physically and intellectually her people as a race have no superiors. But the difficulties of this enforced adjustment are inconceivably great, due to the immensity of her population of over four hundred millions, their ingrained conservatism, their prevalent extreme poverty, their more than 90 per cent. illiteracy, their age-long indifference to anything except their personal and local affairs, the lack of communication, the official venality bred of heathenism, and the chaos caused by crowding into a few years governmental, economic, social, and other changes which in other nations are the slow development of generations or even centuries. Sharply increasing the popular misery are the nation-wide plunderings, mutilations, and tortures by brutal

soldiers and roving bandit gangs. "Poor China!" writes a missionary from the field, "Famine, bandits, war, and a reign of terror!" Writes another, "Poor China! Poor China! The suffering, the hopelessness, the terror, the need, that is yours!"

If Christ is in us.

If the Saviour was "moved with compassion" on the multitudes in Palestine because they were "distressed, as sheep not having a shepherd," how must His heart throb with pity over China's hungry, suffering, groping, untaught, unhealed, unshepherded millions! And we, if Christ is in us, feel the pulse beats and share the pain.

The outstanding fact.

Amid this unspeakable welter one fact stands out like a mountain peak. It should ring in our ears like the tolling of a great bell. It is the fact that China's old religions are doomed. With all their defects they have been a morally conserving influence in the life of this great nation. But they are doomed. They cannot stand before the new knowledge. And with them go the only ethical guidance and restraints that China, as a nation, has ever known. Unless we give her a new moral basis of life, unless we furnish her with beliefs and precepts by which she can live and control her evil impulses and form worthy conceptions of life and work and destiny, her last state will be worse than the first.

The imminent danger is that, torn from her old moorings, she will drift out on the dark tide of

The imminent danger.

materialism, agnosticism, infidelity; surely the richest freight ever derelict on the waters of time. Shall we let her take the path of tragedy across the unknown seas? Or shall we give her not only our railroads and telegraphs and cotton mills, our infidel publications and lecturers, but also our divinest possession, the religion of our Lord Jesus Christ, from Whom alone can come the Life, the Power, the Character that China needs?

Down underneath these great surging movements are human hearts,—countless human hearts,—yearning, suffering human hearts,—that our Heavenly Father loves, that our Master died to save, that the Holy Spirit longs to enlighten, this enlightenment, this salvation, waiting upon us.

"Why did you not come sooner?"

J. Hudson Taylor said that he had known more than a hundred instances of Chinese accepting Christ at their first hearing of the gospel. Vividly I remember hearing him tell of addressing a company of Buddhists one night in Ningpo. When he had finished, one of them rose and said: "All my life I have been seeking light for my mind and peace for my heart. I have tried Taoism, Confucianism, Buddhism, in vain. But I do find light and peace in what I have heard to-night. Henceforth I follow Jesus." From that night and until his happy and triumphant death twenty years later this man was a devoted servant of Christ. But the day after his entrance on

the Christian life he asked Dr. Taylor, "How long have you in England known of this wonderful Saviour?" Said Dr. Taylor, "We have known of Him hundreds of years." "Oh, then," said the man, "why did you not come sooner? My father sought for light all his life, and finally died in the dark. Why did you not come sooner?"

Latin-America's claim on our compassion.

When we lift up our eyes and look on the great Latin-American field, we see a people whose charming courtesy and splendid possibilities win our admiring affection, and whose moral and spiritual condition appeals irresistibly to our Christian compassion. For centuries, and down to a comparatively recent date, they have been wholly in the hands of one religious system, with the result that, in the most advanced of these countries, we find the people to-day three out of every four illiterate, more than one out of every six illegitimate, with little or no knowledge of the living Christ, without the Bible, and with a priesthood, their only source of spiritual light and guidance, so morally corrupt that its influence, as declared by Dr. Robert E. Speer, instead of being against immorality is itself evil. No wonder J. Hudson Taylor, founder of the China Inland Mission, but a prayerful student of world conditions, considered Latin-America one of the neediest mission fields in the world.

In the home of a missionary there I met a Latin-

Hungry-hearted.

American lady who was making a call. When she had gone, upon remarking on the extraordinary brightness of her face, I was told how this lady for years had been restless and unhappy, with a longing for something she hardly knew what. So restless and hungry-hearted was she that she could not be satisfied anywhere, to the great vexation of her husband. In ten years they lived in ten different towns, coming at last to this little city. There one night out of curiosity and under protest she yielded to some one's invitation and attended an evangelical service. That night for the first time in her life she heard a gospel sermon. Every word seemed spoken directly to her. Her one feeling was, how did that man know my heart and all my need? Immediately she accepted Christ as her Saviour. From that moment her restlessness left her, and there she has lived ever since, witnessing for Christ not only by her beautiful life but by her transfigured and illumined face.

In her we see Latin-America, spiritually restless, unhappy, longing for something better than she has ever known. We know that what she wants is Christ. Shall we give Him to her?

The appeal to our compassion of mental and physical need.

Throughout the vast Asian, African, and Island fields nine-tenths of the teeming millions have their minds dwarfed and darkened by total illiteracy, while the pains and ills of their bodies—these bodies in which our Lord took so tender an interest and

whose healing he reported to John as one of the proofs that the Messiah had come—unrelieved by intelligent treatment and often intensified by frightful native methods, represent a total of sheer human misery that staggers the mind.

Victims of superstition.

In a Korean mission hospital I saw a girl of sixteen with a frightfully swollen jaw. It was caused by the native doctor's piercing it with a big flat needle to drive out the demon that had made the tooth to ache. The needle being the same with which he had been piercing all manner of tumors and ulcers, of course infected the jaw, causing extreme agony, and resulting in necrosis of the jaw bone, a considerable part of which our doctor told me he would have to remove. In the same hospital I found a young man suffering tortures with his leg, which the native doctor had pierced to expel the demon and from which our doctor was preparing to remove several inches of dead bone. This piercing is a common medical practice in the Far East and those two patients represent tens of thousands who at this hour are being tortured and maimed and many of them killed, poor victims of heathen superstition. Some of the native modes of treating various common female troubles are frightful and agonizing beyond expression.

Sitting one day with a friend in front of a little mud hut in Equatorial Africa far from any doctor or hospital, I saw a curious object coming down the

Only the pain remained.

long path on three feet with the strangest mixture of a hobble, a hop, and a crawl that I ever beheld. As it drew slowly nearer I saw it was a native woman in the prime of life, of good figure and kindly face, going on both hands and one foot while one leg seemed crooked and helpless. The moment she came up to us she rolled over on her side and lay there flat on the ground exhausted. We found that on the soft under-side of the knee, where every move would be torture, was one of those terrible African ulcers, as large as one's whole hand, covered with a plaster of earth nearly an inch thick, a heathen medical treatment. I can never forget the eager eyes of mingled pain and hope she turned up to us from the ground. Nor can I forget how the hope died out, and only the pain remained, as we told her we could do nothing. After panting awhile on the ground she rolled over on her face, lifted herself on her hands and one foot, and started her agonizing crawl back to her little mud hut, possibly a mile away, there to die a lingering painful death of something that medical treatment could cure. Such cases I could multiply indefinitely. The pang of them remains with me.

Can they explain it?

How Christian young men and young women, trained for medical or nursing service, and not providentially prevented going,—how they will explain some day to the Lord of Love why they stayed

in this country with its tens of thousands of doctors, nurses, and hospitals, and turned their backs on these unspeakable needs of the non-Christian world, I do not know.

The claim of the demon-ridden on our compassion.

Throughout Asia and Africa the practical religion of the masses of the people is a combination of demonism and some form of ancestor worship. It is a religion with no joy, no love, hardly anything except fear. They are in constant dread of evil spirits that may be lurking by the roads they travel, in the water they drink, the clothing they wear, the houses they live in. Their religious exercises are mainly a painful, costly, unceasing effort to buy off and ward off evil spirits.

Witch doctor practice.

In the Congo one day a newly arrived missionary saw a great crowd rushing out into a field where, when he reached the spot, they had already given the poison cup to two old women. One succeeded in vomiting the poison and therefore was not a witch; the other could not vomit and died in great agony. The total of such victims is incredibly great, for whenever a man dies, or is sick, or has any ill luck or misfortune, it is because of a witch. On another occasion he saw a woman come to Luebo Station with her right arm from finger tips to shoulder a reeking mass of sores, the bones of the elbow and hand protruding through the rotten flesh. Accused of being a witch, she had been compelled as a test

to put her arm into a pot of boiling oil. She lingered a few weeks and died in agony.

These hideous practices are due not to abnormal cruelty but to false beliefs. Where the gospel comes they disappear, but in vast portions of Africa the witch doctor is still sending to an agonizing death tens of thousands whom his deadly finger points at as being in league with evil spirits.

"How long must we wait?"

A pathetic feature of mission work in parts of Africa, and to some extent in all fields, is the missionary's inability to answer the calls for evangelistic teachers. When at Bibanga in the Belgian Congo I learned that there was an average of two delegations a week the year round from villages near and far begging for Christian teachers and preachers. When the missionaries sadly tell them they have none to send, they often ask, "How long must we wait?" and urge that in their villages there are many old people who cannot afford to wait. Hence these lines by Samuel M. Glasgow:—

"Long have we sought eternal life,
Years have we waited in sin and strife,
In darkness groped, sad misery's mate;
How long, how long, must we wait?

"The aged faint and long for the Friend;
Dark shadows gathering bring the end;
Fades now the light; 'tis growing late,
How long, how long, must we wait?"

Says a missionary, "Some of the saddest moments of my life have been, when these men have asked for help, to have to say to them that we had no teacher, no preacher, prepared to tell them the word of life. Sometimes they said, 'We won't go back home; we are going to stay here until you train a teacher and put him into our hands and let us take him back with us into the great darkness.' "

Says a traveler, not himself a Christian:—

"I do not know."

"One day I stood near one of the great temples in India. With me was a friend. While we stood there, a native woman came, carrying a little child. She took no notice of us, but at the foot of the temple steps she threw herself prone on the ground, holding the baby up in her arms. It was a poor little feeble, sickly child. And she prayed, 'Oh, grant that my child may grow healthy and fair like other children. Grant that it may grow strong. Oh, hear the cry of a mother, and a mother's breaking heart.' As she was going away, we said, 'Friend, to whom have you prayed?' She said, 'I do not know, but surely somewhere there must be someone to hear a mother's cry and keep a mother's heart from breaking.' "

In all this universe is there anything as hopeless as a heathen's grief, or as dark as a heathen's grave? And what a change it makes when they learn of Him who came to heal the broken-hearted, and who said, "I am the Resurrection and the Life." Said a little Manchurian girl, in speaking of the flower-planted grave of her baby brother, "The grave has

become a new place to us since Jesus came to our village."

The claim of the women of non-Christian lands on our compassion.

In all non-Christian lands the darkest shadows, the heaviest burdens, fall on the women, not one of whom, apart from Christ, has, or can have, her God-given rights. With compassion our hearts would be wrung could we see with the eyes of Christ the Eastern girl's unwelcome and despised entrance upon life, her short childhood ignorant of all but what she ought not to know, the compelled child marriage, the possible widowhood, or probable divorce, each with its own terrors and humiliations, or the long delayed summit of miserable ambition gained when she can become in her turn the petty and often cruel tyrant of the new generation.

Despite the vast and rapid changes taking place, the majority of women in India, Turkey, Persia, are still excluded from all the freedom, all the wider hopes and aspirations, all the nobler possibilities of personality and self-realization, and are shut in to dullness, enfeebled health, perverse imaginations, the beating of the wings, half-consciously it may be, against the cage of cruel and relentless tradition.

"Our life is hell."

Truly has it been said that Mohammedanism seems on principle to create and conserve a deeper degradation for women, and therefore for society—for the two are inseparable—than any other great religious system, the whole history of the treatment

of women under Islam being the record not only of a revolting crime but of a tragic blunder. "Ah, sahib," said a Moslem woman in answer to a sympathetic question—and the tears came out and stood upon her cheeks—"Ah, sahib, our life is hell."

Mrs. F. Howard Taylor states that though living in not a large Chinese city she has been sent for as often as four times in one day to visit heathen homes where women had attempted suicide.

A breaking heart.

In this greatest of mission fields I was returning in the deepening twilight from a religious service with a missionary friend when suddenly I heard a wail that stopped me like a bullet. If ever I heard the cry of a breaking heart, I heard it then. It came again and again in broken and strangled words. Going nearer we saw a woman apparently about thirty years of age crouching beside a heathen temple. I asked my friend what it was she was crying. His voice shook as he answered, "She is crying, 'O grandmother, O grandmother, where is righteousness? I cannot bear it. I cannot endure to live any longer.'" She was in the grip of some insupportable anguish, and all she had to cry to was the spirit of her dead grandmother.

The cry of the children.

Had we the ear of Christ we should hear, too, the cry of the children, the innocent helpless little children, growing up in the obscenity of heathen streets, poisoned by the stories of false and immoral

gods, and possibly worked from twelve to fourteen hours a day seven days in the week in the swiftly multiplying factories of the East. He that blessed and embraced the children, how would his heart go out to these millions of little ones, crushed mentally, spiritually, and often physically, under the Juggernaut of heathenism?

The little blind girls.

And the little blind girls in some parts of the East, sold or given away by their parents to those who value them only as a means of gain, doomed to lives of shame and misery, helpless and hopeless, for whom no provision is made by heathenism,—if we had the heart of Christ, could we look upon them unmoved? Some years ago two women came from a country village to Canton, each bringing a little blind girl in the hope that some one might be found who would give them a home. Both mothers were widows and had been left entirely destitute. There was no lack of maternal affection, but the crushing weight of poverty made the blind girls a burden which the mothers could not bear. With tears they told their story, saying that if no one would take the children, they would be obliged to drown them or see them starve. The poor little girls, who were old enough to understand all that was said, wept silently, and nothing could have been more pitiful than to see the tears falling from their sightless eyes. Their sorrow was turned into joy when they learned that

Christianity had provided a refuge for them. In the School for the Blind, opened by a missionary, they found a happy home.

The Church's greatest need.

If our Lord's heart went out in pity and active help to the multitudes in Palestine because they were "distressed" and "as sheep without a shepherd," with what unspeakable compassion must He yearn to-day over these vastly larger, needier, unshepherded multitudes in non-Christian lands! He came down to teach and preach and heal, to shepherd the shepherdless, to save the lost. And just this is the mission of His Church. *"As the Father hath sent me, even so send I you."* What was it that sped our Lord on this mission? What was it that made Him so utterly compassionate and self-sacrificing? What was it that held Him to the cross? Was it the nails in His hands and feet? It was something infinitely greater and deeper, the need of which should bring His Church to her knees and put on the lips of every Christian disciple this prayer:

Blessed Lord, Thou who didst weep over a doomed city, Thou who didst pity and die for the unshepherded multitudes, Thou who didst love me and give Thyself for me,—*give me a heart like Thine.*

CHAPTER IV

THE CHURCH AND MISSIONS (*Continued*)

1. *Missionary obedience is essential to the Church's spiritual vitality.*

The story of one church.

Many years ago I heard an eminent Englishman say that while riding over the highlands of Moab almost every half mile his horse's hoofs would strike against some ancient ruin. Where now the Bedouin herds his wandering flocks and pitches his black tents, there had been cities and villages and beautiful churches. Saddest of all was it to see everywhere traces of an ancient Christian occupation, mosaics with the picture of the Good Shepherd, sarcophagi with the Christian cross. But long since the land had become desolate, trodden under the foot of the Turk. Why? It is the old sad story of church history. Those churches, like Jeshurun, waxed fat, slothful, disobedient. Receiving the gospel, they failed to communicate the gospel. They forgot the nations beyond them. They neglected to send them evangelists. They turned their candle into a dark lantern and said, "So long as I see the light, I care not who is in the dark." And this selfishness brought forth

its accustomed fruit of ecclesiastical strifes and jealousies, theological wrangles and rancor, till God let fall upon them the scourge of their sins. The very nations they neglected, the fierce Saracens, came down with fire and sword and swept them away. There remain just a few beggarly Christians, hardly distinguishable in their ignorance and superstition from the Mohammedans who tolerate them with scorn.

That is a true story of one church. It does not stand alone. Not only in Syria, but in North Africa and other regions to which missionaries are now sent, many centuries ago there were Christian churches. But they became self-absorbed. They forgot their missionary character. And God removed their candlestick out of its place.

Result of the Church's repudiating its main purpose.

"No institution can repudiate its fundamental purpose, its main reason for being, and not suffer." This witness is true. Think of Hebrew prophecy, world-visioned in Isaiah, yet degenerating, through ingrowing selfishness, into the scribes and Pharisees of Jesus' day. Think of Primitive Christianity, for the first three centuries ruled by our Lord's missionary spirit and spreading from city to city, from country to country, then becoming static and worldly, lavishing its means on itself, and lapsing into the religion of the Dark Ages.

Think of English Protestantism. In its hands was

the pure gospel and the newly opened Bible. Before its eyes was a vastly enlarged world with new regions and peoples brought to light by Columbus, Vasco da Gama, Magellan, and succeeding explorers. Yet it had no world-vision and no sense of missionary obligation. Its heart became cold, its spiritual life stagnant. Amid ecclesiastical wrangles and increasing corruption of the truth,—since the pond breeds corruption while the running stream keeps pure and sweet,—it sank into such dead formalism that in the early years of the eighteenth century, to quote the language of history, "the Church, both established and non-conformist, had almost ceased to have any real power in the lives of men. Religion seemed to be dying a natural death. And the masses of the people were increasing in brutality, ignorance, and drunkenness." Wrote Dryden of this degenerate Church:—

"To foreign lands no sound of her is come,
Humbly content to be despised at home."

The uniform witness of history.

History's testimony on this subject is unbroken. So long as there is a living God and a moral order, no Church and no individual can stand face to face with plain duty and habitually ignore it, without certain and progressive demoralization. And this spiritual decline may be accompanied with the out-

ward signs of what the world calls success,—splendid buildings, elaborate rituals, skilled choirs, eloquent sermons, complete organization, paid staffs of workers, the patronage of the rich. These things, however desirable, do not prove spiritual vitality. They are no sure evidence of a deepening sympathy with Christ's great heart and purpose. In the decadent periods of the Church such things have flourished and even multiplied, since spirituality's commonest grave is the substitution of the outward for the inward.

Fatuous optimism.

Self-deception is easy. The comfortable faith, born of a vague belief in evolution and progress, that by the operation of inevitable law things must steadily improve and will all come right somehow, regardless of what we do or leave undone, whether true or not of nature, is certainly untrue of history. It is glaringly untrue of the history of religion, which is the record not only of glorious achievements but also of tremendous disasters. The story of progress in religion is one of fighting all the way. It has gone forward only when it was able to breed warriors of the Spirit. Whenever, emasculated by worldliness, self-indulgence, ease in Zion, it has ceased to do this, it has invariably decayed.

The indispensable condition.

Spiritual warriors, spiritual conquests of new territory and new human relationships, a spiritually empowered Church,—all are the fruits of the Holy

Spirit. And to whom is the Spirit given? Let Scripture answer:—"The Holy Spirit which God hath given *to them that obey Him.*" "Go ye and disciple all the nations . . . and lo I am with you always." To obtain the promise we must obey the command. The Church's missionary obedience is the indispensable condition of her Lord's promised presence.

Expert testimony.

Few closer observers of church life could be named than Rev. Dr. William M. Taylor of New York City. He was officially connected with his Church's Home Mission work. He once secured release from his pulpit to raise funds for that cause. Yet near the close of his life, he used these significant words:—

"I say without hesitation that when interest in Foreign Missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."

Says Dr. George Robson of Scotland, "I have never seen a congregation distinguished by a missionary spirit which was not also marked by spiritual health and prosperity."

Rev. Dr. Robert F. Horton, author of that noble volume, *The Mystical Quest of Christ,* when

Chairman of the Congregational Union of England and Wales, made a broad survey of Christian history. He found that the periods of great missionary progress were the periods when the life of the Church at home was most Christlike. He goes on to say:—

"On the other hand, when the forward impulse has flagged, and the main purpose has been forgotten, a certain paralysis has fallen upon all her efforts; her preaching has become insipid, missing the ring of world conquest; her sacraments have become ritual; her heart has become cold; and her brain, using its agility to excuse herself from her great mission, has wasted its powers in idle and fruitless controversy, or settled into the torpor of the Eastern Church."

Reflex influence of Foreign Missions.

Most interesting it is to know that what we call modern missions began with this underlying thought. William Carey felt that the gospel must be taken to India *in order to save England.* Great as was Carey's work in India, forming one of the noblest chapters in missionary history, his influence in shaming his own countrymen out of their selfishness and helping to make a new England in spiritual things, was greater still. The same thing was true in our own country more than a century ago. Through the sailing of the four young men who met in the haystack prayer meeting, out of which the American Board

of Commissioners for Foreign Missions was born, there came a new life to all the American churches, a fresh baptism of health and vigor and joy as they took up their march around the globe.

Under God our national character, and in all likelihood our permanence as a nation, depend upon our country's living not unto itself but as a trustee for the world. Continually to preach this ideal to the nation, and above all to exemplify it in their missionary practice, is the greatest service the churches can render their country.

In the Massachusetts Senate in 1812 the incorporation of the American Board was opposed on the ground that "the country had no religion to spare." With equal wit and truth has it been remarked that if that objection had prevailed, by this time the country would have no religion to keep.

A comparison.

The eighteenth century was non-missionary. The nineteenth was missionary. How do they compare in spiritual fruitfulness? Did the exportation of religion diminish the stock at home? Let the figures answer. In the eighteenth century, Christianity gained nearly as many new adherents as during the first thousand years. In the nineteenth century, in home lands alone, it gained nearly three times as many new adherents as during the first fifteen hundred years. Missionary obedience means spiritual vitality, power, expansion.

2. *Missionary obedience is the divine antidote to that littleness which is the bane of the life and thought of both churches and individuals.*

The blight of pettiness.

No wonder big-souled men and women are not strongly drawn to a Christianity presented chiefly as a life-preserver, offering safety in God's Kingdom hereafter rather than the glorious task of setting up that Kingdom on earth. No wonder they have little use for a religion that thinks more of redemption from the world than the redemption of the world. "Lord, what wilt Thou have me to *do?*" was the first question of Christianity's greatest convert.

No wonder eager-eyed young men and women find little attraction in churches whose chief interest and occupation seem to them a petty round of "services," with self-improvement the accepted aim, self-maintenance the chief task, self-approval the prevailing attitude, and respectability the main requirement. When you ask your own or some one else's son or daughter to join the church, why should they join? What does it mean? A little catechism? Going to prayer meeting? Keeping the Sabbath? Attending society meetings? Raising money for a new church carpet? Partaking of the communion? Abstinence from this or that? Is that all the Church has to set before young men and young women?

That such Lilliputian conceptions of the Church and of Christianity are lamentably prevalent, we all

know. To displace them with the true conception, to dispel this blight of pettiness, is the supreme duty of the hour.

The divine antidote.

Says a great Canadian who had lived for many years under such narrow views of Christianity and had found the way out, "I have ceased to wonder that some folks shrink from the Christian religion, that they see no attractiveness in it, that it makes no large appeal to them. But I have found in the foreign missionary movement something that makes the Christian religion spacious, ennobling, divinely generous, really giving us a God who is big enough to worship, and a human race worthy of being redeemed, and worthy of commanding my service."

What develops a Church or an individual is identification with a great God in a great cause. "While speaking in a church in Michigan," says a missionary worker, "I noticed among the audience a woman whose whole appearance spoke of the deepest poverty; but there was a light in her faded face which fascinated me. I took occasion to speak to her. 'Two years ago,' she told me, 'I learned for the first time of this women's work for women, and each month since I have been able to put something into the treasury!' Her bent form straightened, and her eyes shone as she continued: 'When I have given my gift, I am conscious that I am no longer simply a part of this little town, or even of this great

commonwealth; I am a part of the forces which God is using for the uplifting of the nations.' "

Why are we little men? Because we are satisfied with little goals. But are we satisfied? Beneath the overlay of commercialism, sordidness, social inanities, self-centeredness, beats there not a passion for some larger, nobler expression of our personalities? What can satisfy it? With truth W. T. Ellis declares that it is the world vision that sets to vibrating what Barrie calls "the harp that every man carries in his breast."

Effect of the world vision.

When the Southern Presbyterian General Assembly met in Louisville, Kentucky, I noticed in the list of commissioners the name of a college classmate whom I had not seen for twenty-five years. At college he had been an indifferent church member. When the Assembly met, I seized my first opportunity to have him lunch with me to talk over old college friends and experiences. But to my amazement the only thing he wanted to talk about was the Kingdom of Jesus Christ. "What has happened to you?" I exclaimed. Said he, "You are right. Something *has* happened to me. I attended the Birmingham Foreign Mission Convention. I did not want to go, but my pastor made me attend. And there, for the first time in my life, I got the world vision. I saw with the eyes of my heart that Jesus Christ had died not for me only but for all men. I have been a different man

ever since. I am not a speaker, as you know, but a plain business man. But I went back home and stumped my county for Jesus Christ, and since then I have done more work for Him than in all my previous life put together." A few years later he sent me one of the happiest letters that Uncle Sam ever carried in a mail bag. He was writing to tell me that one of his daughters (now in China) had volunteered for the foreign field.

The missionary hill-top.

When John G. Paton settled in his first mission field, he and his family were so subject to mosquitoes and malaria that his wife and child died and his own life seemed doomed. But by moving his hut to a higher part of the island he got above the mosquito level and was troubled no more. Just so, many a church has bickerings and dissensions, and many an individual has weaknesses and self-indulgences, that seem incurable. The way to get rid of them is to get above them, to leave the malarial region of selfishness and climb up to the missionary hill-top where the horizon of duty is so vast and the needs of a lost world so appalling, that the old temptations seem in contrast not only wicked but petty and childish.

Christ's churches all ocean-going vessels.

Many a church is like the *Mauretania* trying to navigate in a millpond. No great port to reach, no wide sea to sail on, no vast horizon for the eye, no uplifting responsibility for the mind, nothing but

a dead routine of little things to occupy the passengers and crew—no wonder they grow narrow and selfish, dissatisfied and quarrelsome, and the ship is often left jammed on the bank or mired in the mud. Every church, however small, is a ship built by Christ for the wide ocean. Its home is to be the high seas. Its horizon is to be world-wide. Its port is to be the discipling of all nations.

3. *Missionary obedience quickens the Church with fresh proofs of a living Christ.*

"Thy touch hath still its ancient power."

The power of Christ to bind human hearts to Himself in deathless love has not waned with the flying centuries. Col. Charles Denby, American Minister to China, estimated that in the Boxer Uprising 15,000 Protestant Chinese Christians were butchered, and that of those thus tested, only 2 per cent. renounced their faith to save their lives. The dread of death, the passion for revenge, the strongest fears and cravings of our human nature, in our mission fields to-day, as in the early centuries, are changed by Christ into forgiving love and exulting joy.

A graduate of a Theological Seminary in China requested that he be sent to labor in a particular field. When asked the reason, he said:—

"My father and mother were working in that district when the Boxer Uprising came. They called my father out into the road and asked him to deny Christ or be killed. He

"But I say unto you, Love your enemies."

professed his faith in Christ, and they hacked his body to pieces in the street. They called my mother out, showed her what they had done to my father, and threatened her with similar treatment unless she denied Christ. She said, 'You may cut my tongue out, if you will; I will never use it to deny my Lord!' They cut her tongue out and hacked her body to pieces. My two little sisters were then brought out, subjected to the same test, and killed in the same way. I want to go back to that district where my father and mother and two sisters testified to their faith with their blood, that I may tell those people that there is no hatred in my heart toward them, but that I long to have them share with me the unspeakable blessing of knowing Christ."

A miraculous change.

While engaged on this book a friend asked me not to forget the laymen. This reminded me of what Bishop W. R. Lambuth, of the Methodist Episcopal Church, South, wrote home in 1912 from the Luebo Station in Equatorial Africa. It is eye-witness testimony to the miraculous change wrought by Christ on those who a few years before were savages and often cannibals.

"A mere handful of white and colored Southern Presbyterian missionaries have gathered about them 8,000 earnest Christians, and out of this number 300 teachers and evangelists, who, while they themselves are under training, have daily under instruction thousands of children and grown people. Do you wonder that my soul stirred when I think of this being carried on for a nine days' journey on foot in almost every direction from Luebo as the base or center, and

by LAYMEN? Not one ordained preacher as yet, and 200 of the force of 300 self-supporting.

"What a challenge to the laymen of our Church! We have never fully utilized this great contingent at home. Here is an illustration from the foreign field of what can be done. These men are not preachers. They do not pretend to be. They are Christian school teachers; they are expounders of the Word of God as they themselves have been taught; they organize cottage prayer meetings and establish and superintend Sunday Schools. They know God. I rarely have heard such prayers. They have learned how to talk with God, and with a devoutness of spirit which is marvelous they are leading the people in the way of truth and right living.

"The work of these men and their missionary leaders is rooted and grounded in faith and in prayer. Think of 300 turning out every morning of the year to 6 o'clock prayer meeting. Think of a semi-circle of cottage prayer meetings at Luebo every Wednesday night extending for two miles. I heard the singing from half a hundred different points while I was walking through the Mission compound or campus, on my way to conduct the missionary prayer services in English. Is there any wonder that we felt that night the presence of our Lord? I thank God for what I have seen and heard. The half had not been told me."

Lives that match the Book.

Bishop Taylor, we read, used to tell of a wealthy Parsee in India whom he had persuaded to study the New Testament. Deeply impressed, the man declared that if he could find Christians who matched that Book he would join them. He sought among the white people for the life of the Book,—but reported to Bishop Taylor that he had failed to find

it to his satisfaction. The latter then sent him among the native converts, receiving his pledge that he would make as diligent search there as he had made among the Europeans. In a short time he returned with enthusiasm to say that he had discovered men and women whose lives corresponded with the Book. On him also was wrought the mighty miracle of grace. Gladly he suffered the loss of wealth and of friends for the sake of the Name, and when he perished of violence in Bombay his last words were "It is sweet to die for Jesus."

Even timid girls have been transformed by Christ into heroes of faith. Says Miss Frances B. Patterson, Tientsin, China:—

"This Jesus Way."

"A young native teacher in a school near the Great Wall, in the absence of the American teacher was left in charge of the pupils. When the outbreak came, influential relatives wanted to hide her, but she refused to leave the seventeen girls, who could not reach their homes. They hid in fields of tall grain, in caves of the mountains, wherever they could find shelter. They were hunted like wild beasts. Finally, after much wandering and suffering, they were captured and led away to a Boxer temple for execution. All the way this young teacher encouraged the school girls. She said, in substance: 'You know our dear Lord Jesus suffered and bled on the cross that we might have life. You know how the apostles, one by one, followed in His steps. We indeed are not worthy to die for Him, but we are willing and glad to do so, and will pray God to give us strength in this hour of trial.' The Boxers, enraged by her exhortations, threatened

to kill her at once. They stopped the procession by the roadside, and without a tremor she offered her head to the sword, as though by her fearlessness to strengthen her companions for the coming trial. Do you at all wonder that not one—not even the youngest—would burn the incense, or bow down to the idol, but that all gave their lives for the Master? There were hundreds of similar good confessions. Again and again the Boxers said: 'What is there in this Jesus Way to give weak women and children such hearts of courage?' Do you know the secret? They 'endured, as seeing Him who is invisible.' "

No "lost radiance" on the mission field.

Had L. P. Jacks ever lived on the mission field he could never have written *The Lost Radiance of the Christian Religion.* For the peace and the joy that this world can neither give nor take away and that shine with an arresting brightness against the background of heathen hopelessness are richly manifest over there. The two most radiant faces I ever beheld I found among that race which is considered by many the most stolid of all.

It was Tuesday night at a little outstation. Its two church officers, now honest and faithful men, were both notorious gamblers till the gospel transformed them. The mud-walled room which should have accommodated 125 was packed to suffocation with some 250, of whom only a score were Christians. After preaching, with a friend interpreting, we had a hymn, a prayer, and the benediction. But the audience did not disperse. We waited. But no

one even changed his posture. It has since been suggested that probably they were all asleep. But no; their black eyes were wide open and eager. My friend finally whispered, "Evidently they want some more." So I preached a second full-length sermon, and again came the benediction. But still they remained, motionless, intent, waiting for more.

Not an every-day experience of course, but listen to Bishop Oldham telling of another mission field:—

"How we do pity you American pastors! Your great difficulty is to get people to listen, to get these wonderful sheep, so overfed and so underexercised, to nibble at anything. How you have to spend your strength trying to fix up the dishes so that they shall be so excellently flavored and planned and served as to coax capricious appetites! Ah me! The masses of these plain Filipino folk! The great difficulty was to get them to quit hearing at any time, and how they devoured what was served them!"

"Moses wist not that his face shone."

In the very center of that densely packed audience above described was a woman whose countenance shone "as it had been the face of an angel." So bright was it, so lighted with Heaven's own radiance, that as I preached my eyes were continually returning to her. After the service she came up to speak to me. I learned that she was the only Christian in a village several miles away. On her poor little bound feet, no longer than one's finger,—for all the millions of women in that district have bound

feet,—she had not walked, but limped, seven miles, to attend that service.

New names and new faces.

Their religion being mainly a perpetual striving to buy off and ward off the evil spirits, when they learn of Him who is Master and Ruler of spirits, of His almighty power, His love, His constant presence, the Home He has prepared for them,—when this new world of safety, love, joy, hope breaks upon them, there is such a change as we cannot conceive. Not only is the countenance illumined, but it is quite common—I found it in the heart of Africa as well as in China—for the new disciple to insist on having a new name to fit his new nature and his new outlook and, we may add with perfect truth, his new face.

Mr. Treasure-in-Heaven.

The most radiant face I ever saw on a man's shoulders was that of a brilliantly gifted young Chinese teacher, whose life was as pure as his face was bright. The new name he had chosen on becoming a Christian was "Treasure-in-Heaven." When the cost of living went up during the great war, it was feared Mr. Treasure-in-Heaven could not live on his meager salary. So he was told a certain monthly amount would be added. "No," he said, "by self-denial I can still live. I want you to take that extra per month and use it to carry Christ to my people who have never yet heard of Him."

So accustomed have we become to the transforma-

The test of the last century.

tions and triumphs of the gospel that we hardly realize to what a searching test it has been subjected during the last hundred years. It has been tried out against the entire gamut of human need in its utmost range. Has it made good its claim to be a religion suited to all and such as may one day bind all men in a common brotherhood? Let us hear Prof. J. F. McFadyen:—

"Within the short space of a century, representatives of all kinds of religions from the lofty speculations of intellectual and spiritual giants to the loathsome beliefs and practices of the ignorant and brutal animist, people of all stages of civilization from the cultured classes of India and China to the savage and the cannibal, have had the Gospel preached to them and lived before them. One of the great debts we owe to the young churches is the new confidence we have in our faith as we see Indian Brahmins, educated Japanese, Chinese Buddhists, Indian sweepers, African cannibals, and savages from New Guinea sitting down at the table of the Lord, drawing from him the inspiration for their daily lives. They have one Lord, one faith, one baptism; but they come to their common Lord by widely different paths, and their indebtedness to him covers the satisfaction of the whole range of human needs, from the longing of the saint to be more saintly to the inarticulate cry of him who has sunk so low that he cannot picture what a human life would be."

"So great a cloud of witnesses."

Even radical scholarship is now admitting that the attested experiences of men and women must be accepted as facts and given their full weight as

credible evidence. In Africa, China, Korea, Japan, India, Burmah, Siam, Turkey, Latin-America, the islands of the sea, there rises up a countless host, their happy faces reflecting their transformed lives, who declare that Christ has wrought in them a complete change of character and given them a joy and a peace hitherto inconceivable. Let this cloud of witnesses, before which rationalism stands speechless, thrill the Church with a fresh confidence in the presence and power of her divine Lord and set our conventionalized church members to hungering and thirsting for the same New Testament blessings.

4. *Missionary obedience lifts the Church to her spiritual best in faith, love, courage, Christlikeness*

To radically transform systems of belief and habits of thought and social and moral structures of life that were hoary with age when the New Testament was written, that are held by hundreds of millions of men, and that have been hardening through thousands of years into granite strength —to do this, using none of the ordinary means, neither military nor civil power, neither social nor official influence, neither financial nor material inducement of any kind,—never was there an undertaking, from every worldly point of view, so patently impossible.

The Church's supreme expression of faith and loyalty.

Yet to this undertaking the Church has committed herself. Why? The one answer is Christ. The authority for Foreign Missions is Christ. The exemplar of Foreign Missions is Christ. The power in Foreign Missions is Christ. The Foreign Mission enterprise is the Church's supreme exhibition of her obedience to Christ's authority, her sympathy with Christ's spirit, her loyalty to Christ's purpose, her faith in Christ's power and promise. It tests and stimulates in her this spirit of confidence in and consecration to her Lord, it forces her to closeness of fellowship with Him, it throws her completely back on her Superhuman Resources, and develops her faith, her courage, her endurance, her prayer life, as nothing else does or can.

The Church's supreme character school.

That the Foreign Mission enterprise is the Church's supreme school of character is proved by the kind of men and women it has produced. There is no test like that. Says Dr. James Endicott:—

"No matter what one says that he believes, no matter what he writes in his reports about convictions and ideals, the searching test of any movement is the kind of men it produces. I think of Africa. We have sent there the ablest men of our British Empire—great consuls, travelers, world dreamers, and schemers; but if we were to select one man to represent the best in our empire and the best in our religion, the most representative soul we have produced for Africa, there will be one name mentioned throughout the world. It would be the name of Livingstone."

"I think of India where we have sent for generations our most gifted men by the hundreds and thousands, and yet, if we were obliged to single out one man to represent us, our empire, our religion, our Church, there is only one man to select, a Baptist cobbler, the immortal Carey."

The Church's ever-present need, compared with which money, organization, machinery, numbers, are but dust and chaff, is Christlikeness,—that spirituality, that faith, that holy courage, that redemptive passion that we see in our Lord. Out of this burning conviction came Theodore Parker's declaration that "if the whole missionary work had accomplished no more than the building up of one such character as Adoniram Judson, it would be worth all that it has cost."

While lying in the foul and fetid Burmese jail, with thirty-two pounds of chains on his ankles, his feet bound to a bamboo pole four feet above the floor, and the mercury over one hundred degrees, Judson was sneeringly asked by a fellow prisoner, "What about the prospect of the conversion of the heathen?" He calmly replied, "The prospects are just as bright as the promises of God." That such faith and fortitude are not the exception but the rule among the missionaries of the Lord Jesus, the records abundantly prove.

Publican goodness

Most of our church and social life in this Christian land consists of the interchange of courtesy and

kindness, speaking to those that speak to us, loving those that love us, doing good to those that do good to us. But in all this, asks our Master, "What do ye more than others? Do not even the publicans the same?"

The Foreign Mission lift.

But in His Foreign Mission work He is challenging and lifting His Church to a supreme unselfishness. It is carried on for those who can render no return and who at first often reward all efforts to help them with abuse, persecution, and sometimes murder. It demands and develops in His Church the very spirit and likeness of Him who "when He was reviled reviled not again, when He suffered He threatened not," who came "not to be ministered unto but to minister, and to give His life a ransom for many."

The present-day trend in Church and world.

Professor William James, in one of his books, speaks of "the remarkable way in which contemporary religion neglects the heroic standards of life." The prevalent dread of poverty and hardship among our better classes, with its accompanying worship of wealth and luxury, he pronounces "the worst disease from which our civilization suffers." And every Christian Communion to-day is voicing its fear that our wealth of material comfort is softening the Church's fibre and dimming her sacrificial zeal. Where under God shall we go for the right antidote and impulse?

Where the Church can re-learn the apostolic standards.

There is one divinely appointed place for learning and re-learning the heroic standards of apostolic Christianity. It is the school of missionary obedience. There these standards reign. There the Church sees them in daily practice. Think of young Horace Pitkin in China, while his wife and little son were in this country, being led out to execution by the Boxers and saying to a friend, "If you escape, send word to my little boy that when he grows to be twenty-five, I want him to come out and take my place here as a missionary of the Lord Jesus."

Think of missionary parents, parting for years from their children for Christ's sake, smiling through their tears, making no parade of their anguish. As one missionary said, "Leave the talk of 'sacrifices' to those who do not appreciate the sacrifice of Christ."

A young missionary couple returned on furlough with their little daughter from a distant field. The father felt it might impair the child's health to take her back with them to the field and that she must be left with his wife's excellent family who could give her a good home. Naturally the family offered their daughter every legitimate inducement to remain with them and even found for her husband a fine professional opening in the home town. Fearing that the parting from her child, added to the persuasions of her people, would prove too much for his wife's

resolution, the husband asked me to visit them. While I was chatting with them on the morning of my arrival, there came running into the room one of the loveliest little girls I ever saw, with a wealth of golden curls down to her shoulders. She flew to her mother, flung her arms around her neck, and kissed her. I immediately said to myself, "I cannot urge a separation between this mother and child." And I did not. The only reference I made during the day to what was the real occasion of my visit was in the family prayers which I conducted at their request just before leaving. In the prayer I asked that God would make clear to all of us the path of duty and give us strength and grace to walk therein. When we rose from our knees and I told the young mother good-by, I noticed there were tears on her cheeks. A few months later she was working side by side with her husband, under a tropical sky, among an alien race, with ten thousand miles between her and her child.

"I again dedicate my whole self to Thee."

Think of David Livingstone, alone in the heart of Africa, without wife or child or colleague, surrounded by countless difficulties, worn out by forty-five attacks of swamp fever, yet writing, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." On he went, but he could not go much further. His strength was utterly spent. His black

followers built him a little hut and placed him beneath its shade. The next day he lay quiet. The following morning when they looked in at dawn, his candle was still burning, and Livingstone was kneeling by his bed, his face buried in his hands. He was dead; and he had died upon his knees in prayer to God for the poor people of Africa.

In his journal there is a touching entry, made on his last birthday but one. It reveals the motive power of his whole career: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee."

If our home religion is losing the old heroic fire, the place to rekindle it is at our missionary altars.

5. *Missionary obedience promotes the unity of all believers in Christ.*

Where sectarian differences dwindle.

For this unity there is a yearning to-day the world over. In every land and church more men and women are studying with burning hearts these words of Christ, "That they all may be one," than in any previous age since Christ rose from the dead. The first to hear and answer this call of the Spirit have been the Church's foreign missionaries. Face to face with the awful sin and need and hopelessness of the non-Christian world the disciples of Jesus feel, as nowhere else, that they are one. "In a country where people pray to cows," said Lord Macaulay, "the differences that divide Christians seem of small account." There they concentrate on the essentials.

There they rally around the Person and Cross of Christ and preach the one Incarnate and Atoning Saviour. And the nearer they draw to Him, the closer they get to each other.

What we are learning.

This growing unity on the foreign field is having a tremendous influence on all the Churches. We are seeing as never before that the points on which we differ are small and few compared with those in which we agree. We are learning that the true unity among Christians lies not in the sameness of their theological belief or church polity or mode of worship, but in their common purpose, their common work, their common trust, their common hope,—in one word, their loyalty to the same blessed Lord and Saviour, in whom we all live, for whom we all labor, to whose radiant image we are all to be conformed.

The coming golden day.

And when that day arrives which the Church's mission work is speeding on, that golden day whose very mention sets Christian hearts to beating, when all who bear the name of Christ shall have eyes and ears for Him alone, then shall His dying prayer be fulfilled:

"That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

CHAPTER V

THE CHURCH SCHOOL AND MISSIONS

The text book is missionary.

SAID a Sunday School superintendent: "This school's business is to teach the Bible not missions." To compress into ten words a denser ignorance of the Bible or a heresy more fatal to the progress of Christ's Kingdom would be a difficult feat. That missions form the central current of Scripture we have already seen. The New Testament, the crown and climax of divine revelation,—by whom was it written? By missionaries. For whom was it written? For mission converts and mission churches. It is not primarily a system of doctrine, or a collection of proof-texts, or a miscellany of lessons. It is the history of a campaign, beginning from Jerusalem and aiming at the uttermost parts of the earth.

Its main sections are two. The first four books contain the life of Christ whose last command was "Go, and lo I am with you." The rest are the history and results of the going. The first four, "Christ in Palestine." The other twenty-three, "With Christ on the Mission Field." The Gospels close with the Saviour risen and pointing outward. The next book

is "The Acts of the Missionaries," the word apostle being but the Greek spelling of the word missionary. Then follow the Epistles, written to strengthen the hearts and guide the life and thinking of the missionary converts and churches.

If the New Testament were taught in every Sunday school as primarily a missionary book, beginning with the Life of the Great Missionary, then the Acts of the Missionaries, then the Letters of the Missionaries from this, that, and the other point of the far-flung battle line,—the Church of to-morrow would be far nearer what our Lord intended His Church to be, and the Kingdom would go forward with a mighty stride.

Why teaching is a live business.

The object of Sunday school teaching,—is it simply to impart knowledge? An experienced schoolmaster was asked, "Do you not get weary of going over the same old subjects, with class after class, year after year? How do you live through the sameness and grind?" "You forget one thing," was the reply. "You forget that I am not really teaching that old subject matter at all. I am teaching *living boys and girls!* The matter I teach may become familiar and lose the thrill of novelty. But the boys and girls are always new; their hearts and minds are always fresh and inviting; their lives are always open to new impressions and their feet ready to be turned in new directions."

The true objective.

Just so Sunday school superintendents and teachers that know their business are not teaching the Bible, save as a means to an end. Bible knowledge is not the true objective. But they are seeking, through the Bible, to train every member of the school to be a missionary-hearted Christian, because the spirit of missions is the spirit of Christ, expressing itself in loving service in the home, the school, the community, and unto the uttermost parts of the earth.

A strange failure.

How far the average Sunday school fails of imparting the missionary passion, we all know. Multitudes carry away from their years of attendance on it no world vision of Christian service, no consciousness of missionary obligation, scarcely a county-wide conception of the Kingdom. Passing strange this is when we remember that Christianity is a missionary religion and that the Church's supreme business, for which the Sunday school is the appointed training department, is the establishing of Christ's Kingdom throughout all the world.

The S. S. of to-morrow.

But the Church is awaking to its duty. Superintendents and teachers are getting a new view of their objective. With the future members of the Church at their most plastic age in their hands, they are realizing afresh how incalculably great is their responsibility and their opportunity. And the day we believe is hastening on when the Sunday school will

become a veritable training camp for world-Christians, whose arrival on the scene of action will mean such an access of world-conquering enthusiasm as the Church has never yet known.

Youth's yearning.

The way to this radiant goal is clear. What is it that God has given to youth, to the springtime of life, to be its distinctive glory, the source and secret of its boundless promise? He has given it the spirit of adventure, of aspiration, of passion for the heroic, because on the old self-love He has brought, flooding in, a new and thrilling sense of the worth and beauty of self-sacrifice and self-devotion. Out of it all is born the passionate longing for big tasks, big achievements, to do something worth while for the world, no matter what the cost. It is the birth-time of character-forming ideas and ideals, the moment of supreme meaning for the Church and the Kingdom. In a word, it is life seeking a noble pattern. Hence its hunger for the daring, the heroic, the truly great in aim and service.

God's answer.

To this God-implanted yearning of youth God Himself has given the full answer and satisfaction in the missionary program of His Son. The bringing of all human races and relationships under the sway of His Kingdom of love and truth is at once the greatest, the purest, the most heroic, the most self-forgetting and yet self-ennobling aim and task ever known on earth. The imparting to all its members of

the world vision, and their whole-hearted commitment to this aim and task, must be the supreme aim of the Sunday school, as it was the very heart of what we learned at our mothers' knees:—"Our Father which art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done, *in earth* as it is in heaven."

Few can go, all can help.

This supreme aim of the Church, of the Sunday school, and of the individual Christian does not mean that every one should go to the foreign field. Comparatively few are of the right age, and providentially free to go, and able also to meet the exacting requirements for the foreign service. Moreover, the senders are as necessary as the goers, and must be vastly more numerous. But it does mean that every true disciple is, and every boy and girl should be trained to be, a missionary at heart, a devoted helper in the work of making Christ known and obeyed the world over.

The clue.

But how shall we make our pupils missionary-hearted? How shall we, under God, mould their characters to the Christlike missionary ideal? *"A growing personality feeds upon personality."* Here lies our clue. Next to nourishing them on the supremely winning and radiant Personality of the Master Himself and on His word, comes the feeding of their souls on the marvelous reproductions of the Master's brave and loving spirit in the lives of those

who have left home and friends and country to represent Him in the dark places of the earth.

Effect of biography.

On the extraordinary power of biography to develop unselfishness and expand the heart and mind educational authorities are agreed. "This is because," says Dr. Charles A. McMurray, recognized expert on elementary education, "it takes the child out of himself and loses him in the life and experience of another. The more biographies of the right sort a child studies appreciatively, the more his own life is expanded to encompass and identify itself with the lives of others."

Sophia Lyon Fahs, an authority on young people's literature, finds that the most successful literature of this type is (1) almost always in narrative form, (2) of sufficient length to make a permanent impression, (3) saturated with concrete and picturesque detail, (4) radiant with the personal element, (5) filled with brave adventure among primitive peoples or where civilization is simple. As meeting all these requirements she cites John G. Paton's autobiography,[1] as edited for young people. It is a narrative. It is sufficiently long.

"It is teeming with thrilling adventures, the most marked courage, and 'love and devotion under trying circumstances.' Little wonder is it that in city public libraries the boys and girls are constantly calling for Mr. Paton's book. What

[1]Paton—*Story of John G. Paton,* Doran, $1.50.

more effective commentary than the story of his life could be found on Jesus's promise, 'Lo, I am with you always, even unto the end of the world?' Or how better could we make real to a boy the meaning of the Christlike life of self-forgetting service? Who would dare to say that three months consumed by a Sunday school class in studying merely the autobiography of this one man had been misspent if either one of these great Christian truths were made to live for the children?

Why not three months?

"Such examples might be multiplied. Since the very spread of Christianity itself has furnished us with great heroes of faith, why should we grudge the use even of months of Sunday school time in studying their lives? Through such instruction, in very truth, one is teaching the life of Christ."

S.S. value of missionary biography.

R. E. Diffendorfer, another specialist, urges the use of missionary biography in Sunday schools as a potent means of developing missionary character.

1. "It is the chief source of material from which the pupil may create for himself a personal missionary ideal.

2. "It presents an example of the highest type of Christian living, because the principle on which the true missionary orders his life is that of service.

3. "The missionary's own record of facing and meeting the great problems of human need incites others to help to meet these needs. All Christendom was stirred by David Livingstone's own heart cry in the presence of 'the open sore of the world.'

4. "The missionary's life differs from that of other Christians in that, as a rule, it is spent among more or less primitive races. This fact gives to missionary biography two very significant educational values.

"First, the effects of the missionary's life and preaching among primitive peoples are in terms of the simpler phases of the Christian life which children and young people can easily understand. The meaning of belief in God, sin, salvation, and righteousness, and the value of Bible study, prayer, and the sacraments are not clouded in a maze of philosophical terminology. They are simple, concrete, and practical.

"In the second place, the missionary's life and work among primitive peoples, and the effects of the gospel upon heathen hearts are in sharp contrast with non-Christian religions. This bold belief forms the charm and interest of missionary biography for boys and girls. It also adds to the effectiveness of its use in the development of Christian character. There was no hair-splitting as to what Christianity meant in the New Hebrides when John G. Paton ruled that a Christian home should be recognized when it had regular family worship of the Christian's God. A boy cannot fail to recognize the difference between the Christian's God and that taught by the Arab Mohammedans after reading the appeals of Alexander Mackay before King Mutesa in Uganda."

The gap it would fill.

What a gap in religious education such biography would fill! Who can justify a system that leaves our young people totally ignorant of the growth of the Kingdom from the end of Bible times to the present day? Having gotten Paul to Rome and John to Patmos it complacently turns back again to the account of the world's creation. Though Christianity has grown through the centuries to be the strongest moral force and the most uplifting

spiritual influence in the world to-day, yet far too many Sunday schools know nothing of how it came about. Not a glimpse is given them of the inspiring march of our holy religion from tribe to tribe, from land to land, from nation to nation, during the last nineteen centuries.

Our forefathers heathen.

How many of our pupils realize that our forefathers centuries back were as completely heathen as any in darkest Africa, often with wives in common, and addicted to cannibalism and human sacrifices? How many of them know that the name of each day of the week is a finger pointing straight back to our heathen origin?

How many have ever heard of the foreign missionaries Augustine, Paulinus, Patrick, Columba, Boniface, Ansgar, who lifted our forefathers out of this pit of heathenism?

"We do not know."

What a beautiful incident was that of Paulinus! It was near old York in England, after which our New York is named. A great company was gathered in a great hall. A stranger came and asked to speak to them. Men said, "Shall he speak?" And an old Thane said, "What is this life we are living? Where did we come from? Where are we going? We do not know. It is as though a little sparrow flew into our banquet hall on a cold winter night out of the dark, circled around, and then flew out again. That is our life. We do not know where we came from.

We stay here for a little while and then out into the dark we go. If this stranger can tell us anything, let him be heard." And then Paulinus told them what he knew, and how life lighted up into meaning and hope and joy in the presence of Jesus. Thus Christianity came to our ancestors. And thus we ourselves are the children of the converts of foreign missionaries.

The Acts a continued story.

Such teaching the Scripture itself anticipates and encourages. Luke begins his "Acts of the Missionaries" by reminding his readers that in his "former treatise"—the gospel of Luke—he had told what "Jesus *began* both to do and to teach until the day He was received up," the clear inference being that in this second book he will tell what Jesus *continued* to do and teach through His Holy Spirit. Since Jesus is still continuing, the "Acts" are still going on, as fresh chapters are being added by the Holy Ghost for our study and inspiration in Asia, Africa, Latin America, and the Islands of the Sea. The whole structure and contents of the book show that after its 28th chapter and 30th verse the Holy Ghost intends us to read the words, "to be continued." The Bishop of Ripon had the mind of the Spirit when, upon hearing the amazing account of John Williams' gospel triumphs in the South Seas, he exclaimed, "We are listening to the 29th chapter of the Acts of the Apostles."

Effect of such education.

Such missionary education will visualize religion to our young people, not merely as it was two thousand years ago, but as a living enterprise inviting them to high spiritual adventure here and now. It will help them to see Christ, not as a book figure centuries back, but as a living Leader, just ahead, still beckoning and saying, "Follow Me."

The best is the happiest.

In a Y.M.C.A. "Service of Worship for Boys" the covenant of loyalty to be memorized and repeated in unison begins, "We believe that the best and happiest life is the one spent, not for self, but for others." What greater service can we render our young people than to prove to them that "the best" is, in very deed and truth, "the happiest"; to make clear to them that the Master's words may be accepted as literal fact, when, after impressing on His disciples the lesson of unselfish service, He said, "If ye know these things, happy are ye if ye do them"; to convince them that life's deepest satisfactions are found only in the path of Him who came not to be ministered unto but to minister? To do this for them is to answer their most irrepressible question and to shatter the most youth-destroying of all Satan's lies.

"Hands that ope but to receive
Empty close; they only live
Richly who can richly give.

"He that giving does not crave
Likest is to Him who gave
Life itself the life to save."

Where this lesson is best taught.

This supreme lesson that the Christlike life of self-forgetting service is the richest, the most satisfying, the most blessed in retrospect,—where can we find this lesson taught so convincingly, so interestingly, so simply and vividly, as in the lives of the missionaries?

Said James B. Angell, LL.D., ex-President of the University of Michigan and formerly United States Minister to China and Turkey:

"Highest earthly happiness."

"I have had the good fortune to be in the homes of princes and the palaces of the rich in many lands, but I am speaking the simple truth when I say that I have never been anywhere in the world in homes which impressed me so with the happiness of the dwellers as the humble homes of our hard-working missionaries on the foreign field. It was not the happiness of pomp, but it was that highest of all earthly happiness, which God grants to every man and every woman who makes the supreme end and desire of life to do the work of the Master, regardless of personal comfort."

"Never happier."

"Exposed to robbers by night and invaders by day," wrote Ann Haseltine Judson in her journal at Rangoon, Burma, "we both unite in saying that we never were happier."

"Most blessed service."

After nearly fifty years of ceaseless toil and self-sacrifice in India, where for many years, as he himself said, he was tolerated like a toad and then

hunted like a beast, William Carey left it as his dying testimony that the work of a missionary "is the most blessed service in which any human being can be employed in this world."

"Remarkably happy."

"You can hardly conceive how I feel," wrote Mary Moffat, "when I sit in the house of God surrounded by Christian natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been conferred upon me which all the kings of the earth could not have done me. I am happy, remarkably happy, though my habitation is a single room with a mud wall and a mud floor."

"Supreme delight."

Robert Moffat declared that if he had a thousand lives they should all be devoted to preaching Christ to those who had never heard the joyful sound. When a little girl gave him her album for his autograph, he wrote in it:

"My album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light;
To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer
Is my supreme delight."

"Unspeakable mercy."

Livingstone reached Linyanti through flooded country, struggling through swamps and water three and four feet deep. His hands were raw and bloody.

His knees were through his trousers. He was weak from repeated attacks of fever. Yet he writes, "What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable, and degraded compared with mine!"

"Rich as heaven."

Alexander Duff declared the joy of the missionary's life to be "as rich as heaven, pure as the Godhead, and lasting as eternity." To the offer of the most influential position in the home Church, while the press and the world were congratulating him on his "promotion," he sent a positive refusal. "For the sake of the heathen, the people of India, let me cling all my days to the missionary cause."

"Wonderful charm."

James Chalmers, like Paul, preferred not to build on another man's foundation. "Opening up new places has a strangely wonderful charm for me. I dearly love to be the first to preach Christ in a place." Near the close of his marvelously adventurous and fruitful life he remarked to a friend, "Do you ever feel old? I don't," and to his supporters he said:—

"Recall the twenty-one years, give me back all my experience, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground, give it me back,—and I will still be your missionary."

"Priceless privilege."

Wrote Dr. Z. S. Loftis in his diary as he went up the Yangtse, amid its matchless scenery, toward Tibet:—

"The lice, fleas, bedbugs, filthy inns, smoke, bad food, bad beds, and all else fade into insignificance when I think of the compensations. Again I render thanks to God and to Christ my Master for allowing me the priceless privilege of serving Him in this wonderful part of His footstool."

"Would go forth to-day."

Said the weather-beaten missionary pioneer, Robert Laws of Livingstonia, called by Dr. Denny "the biggest human I ever met," to a company of young missionaries:—

"After 33 years of a rough-and-tumble experience, which I hope it will never be your lot to know, I can only say that if I had my choice, and even knowing what was before me, I would go forth to-day to the missionary field."

"Happy beyond expression."

Captain Allen Gardiner and his crew, "the immortal seven," perished in Patagonia. They starved to death among the people whom they sought to save. With his failing strength he wrote:—

"Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here. I am happy beyond the power of expression. I beseech Thee, O Lord, raise up others and send forth laborers into the harvest."

The last words he ever wrote were, "I neither hunger nor thirst, though five days without food. Marvelous loving kindness to me a sinner!"

"A hundred times over."

Shortly before Dr. John E. Williams met his death at the hands of a Chinese soldier at Nanking on March 24, 1927, he was asked by his wife, as they stood one evening looking at the lights of Nanking University to which he had given so many years of missionary service, "Jack, if you had known all you know to-night, would you do it over again?" Quick was his answer:—"Yes, a hundred times over! Where else could I have invested my life in a way that would have brought me such large returns?"

"Happiest woman in the world."

Old and health-shattered, yet succeeding with almost her last ounce of strength in persuading a long-resisting heathen town to receive a Christian teacher, Mary Slessor sat down on the floor of her mud hut, leaned her tired back against the mud wall, and wrote to her friends in Scotland that she was "the happiest woman in all the world."

Power of missionary biography in forming character.

Not only for unveiling the secret of life's deepest satisfactions, but for lessons also of Christian faith, unselfishness, heroism, interracial brotherhood, and undiscourageable perseverance in the path of duty, what can equal the lives of the missionaries? These lessons, not paper-bound in dry precepts but flesh-bound in captivating personalities, are like the very hand of God for the forming of right ideals and the upbuilding of noble character. Witness the astonishing number of the greatest men and women

of the Kingdom who drew their early inspiration from such sources. Carey, Henry Martyn, Mackay, Samuel Marsden, Eliza Agnew, Moffat, Laws, George Grenfell—the list is endless. Teacher, why not make your class a training-school of Kingdom leaders? To let boys and girls pass through their most impressionable age uninformed of the achievements and uninspired by the example of the noblest adventurers for Christ that ever lived, loved, laughed, and wrought with their whole hearts to bless and lift their fellowmen, is a crime against youth.

Chalking life up.

7 A boy had been studying in his Sunday school class *Uganda's White Man of Work,* which is a life of Alexander Mackay. When asked by his father what he had learned of the manners and customs of the people and of Christian missions, he could not say very much on these points, but he told his father that he was tremendously taken with that man Mackay. "Father," he said, "I would like to chalk my life up to his." Precisely that is the natural and the priceless effect upon young people of these fascinating missionary heroes and heroines.

Henry M. Stanley once spent three weeks with Mackay and was as tremendously taken with him as this boy. Said Stanley:—

"If ever man had reason to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning

to death his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day by day for 12 years bravely, and without a syllable of complaint or a moan amid the 'wilderness,' and to hear him lead his little flock to show forth God's loving-kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

Happy are the young people in whose hearts is developed a longing to chalk their lives up to such a life as that. And what did Mackay himself as a boy chalk his life up to? Here is the answer. "Alexander Mackay as a boy never wearied of hearing his mother tell of Carey and Martyn, of Moffat and Livingstone."

"The White Man-Who-Would-Go-On."

The faith that laughs at impossibilities and cries "It shall be done,"—where can they see it clearer than in Livingstone? When told that no white man could cross the Kalahari Desert, he crossed it; that no one could pass through a certain tribe's territory, he not only passed through but won the friendship of its chief. When assured that no one could go from Linyanti in mid-Africa to the West Coast, he not only pioneered his way there with only natives to assist him but coming back he made his way through to the East Coast, the greatest feat of exploration ever accomplished. No wonder the natives named

him "The White-Man-Who-Would-Go-On," and that even in his student days it was said of him, "Fire, water, and a stone wall would not stop Livingstone in the fulfillment of any recognized duty."

Escort of angels.

Radiant with trust and courage is the story of the adventures and toils of the Coillards, who, after twenty years of devoted service among the Basutos, when about to return on a well-earned furlough to Europe, were suddenly asked to lead a new and perilous missionary enterprise into the far north. After unceasing prayer for divine guidance, they felt that on a certain day a decision must be reached. That evening a friend who had no knowledge of the pending decision read the 91st Psalm. Says M. Coillard:—

"Never had it seemed so beautiful. When, after marking the magnificent promises, which came so aptly one by one, our brother came to verse eleven, 'He shall give his angels charge over thee,' the climax was reached. My wife and I looked at each other and understood. The moment we were alone, 'Well'? I said to her. *'With such an escort we can go anywhere,'* she replied. We knelt down; our resolution was taken; peace and joy returned to our hearts."

Needle vs. battle axe.

Of Christina Coillard's dauntless faith that helped to carry them through years of toil and danger to a glorious success at last, let a single illustration suffice. One day their wagon had stuck in a

ravine, and their massacre seemed certain. A mob of savages surged around them, brandishing spears and howling threats. But Mme. Coillard deliberately sat down under a tree and began to sew, with a frenzied warrior whirling his ax over her head. "Thou will keep him in perfect peace whose mind is stayed on Thee."

'The last chapter."

The diary of the last days of young Bishop James Hannington is kept as a sacred relic, rescued from one of his murderers by a Christian lad. His last words to his English friends, scribbled by the light of a camp fire were:— "If this be the last chapter of my earthly history, the next will be the first page of the heavenly—no blots, no incoherence; but sweet converse in the presence of the Lamb." Equally calm and triumphant were his dying words to his slayers:—

"Go, tell Mwanga that I die for the Baganda, and that *I have purchased the road to Uganda with my life.*"

Good it is for our young people to know men and women so devoted to the extension of the Kingdom that their very deaths they long to see serve as way-openers, as road-markers, in its onward march. Golaz and his young wife died within a year after reaching Senegambia. To the friend that wiped the death damp from his brow he said:— "Tell the Church not to be discouraged if the first laborers

fall in the field. *Their graves will mark the way for their successors,* who will march past them with great strides."

"Through faith and patience."

"And so, Mr. Morrison," was asked of the first Protestant missionary to China, "you really expect to make an impression on the idolatry of the great Chinese Empire?" "No," replied Morrison, "but I expect God will." But what faith and patience were often required before results appeared! So immense were the difficulties, so tightlocked the heathen heart, that it was seven years before Morrison saw his first convert, seven years before Judson saw his, seven years before Carey saw his, eleven years before Moffat saw his, twenty years before Gilmour saw his.

Changed lives.

Inspiring to our young people as are these heroic missionary lives, hardly less so are the proofs of divine power seen in the changed lives of those they labored among. When Mary Moffat was asked by friends at home if she needed anything, with faith undimmed by nine years of seemingly fruitless toil, she replied, "Send us a communion service; we shall need it some day." Two years later it arrived. It was just in time. The ingathering had at last begun. With broken and contrite hearts men and women confessed and forsook their sins. They acknowledged Christ as their only Saviour. Dirt and idleness and indecency gave place to cleanliness and industry and

propriety. The natives had been sneeringly saying, "Let us see the first Bechuana that will bow the knee to your King Jesus." The time came when not one but hundreds could be pointed to with lives so changed that they had become living epistles known and read and wondered at by all the heathen around.

"Faithful unto death."

Nor were the missionaries' converts fair-weather Christians. In one day, in Mackay's field, thirty-two died for their faith in the flames, all of them making so noble an end that the executioner felt compelled to report to King Mwanga that "he had never killed such brave people before, that they died calling upon God." It would do our young people no harm to know how three native Christian lads, a year before, had won the crown of martyrdom. Bound to a scaffolding, with a fire kindled beneath, they were slowly burned to death. But a yet brighter fire of devotion was burning in their hearts, and so, in the flames, and until their tongues shrivelled in the heat, they sang their favorite hymn in the Uganda dialect, "Daily, daily, sing His praises."

The true ideal.

Peculiarly necessary is it in this wealth-worshiping age to hold before our young people the true ideal. The world of business and fashion is perpetually accenting money, money, money, as the prime object of pursuit and the true measure of suc-

cess in life. To break the spell of these unworthy aims and examples we must introduce our young people to those noble spirits who valued money solely as a means of service and who sought it, or turned their backs on it, according as it would increase or diminish their power of doing good. Of such men and women missionary records are full.

Wealth vs. service.

There was that medical missionary in Persia who refused a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." There was that educator in China who declined the high-salaried presidency of an imperial university, giving as his reason, "I want to translate the Bible and to preach the gospel and to train up Christian ministers." "Well, John," said a young man to a college mate whom he had not seen for many years, "are you making lots of money?" "No," replied the other, a social worker in a large city, "I'm not in that line, but I'm making history in my community."

Inspiring examples.

What finer thing could a teacher do toward giving his boys and girls the true ideal of life than by acquainting them with young William Borden, wealthy in this world's goods, but wealthier far in the spirit of Christlike service at home and abroad; or with John Coleridge Patteson, who left a home

of affluence to give his life with joy to the uplift of the South Sea islanders and to die a martyr that they might live; or with young Keith Falconer, brilliant in intellect and scholarship, son of a peer, rich, one of Britain's greatest athletes, Cambridge University Reader in Arabic, who laid all his gifts at the Master's feet and after a noble service at home went joyfully forth to be the pioneer missionary to Arabia.

The missionary call.

It was Keith Falconer that said, "A call, what is a call? A call is a need, a need made known, and the power to meet that need." It was he also that said, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field." The missionary has the joy of knowing that he is placing his life where the need is greatest and the workers fewest, not where it will be obscured by the brilliance of countless other lights, but in the dark places of the earth where it will shine out the brightest and count for the most. He has also the joy of a task not only big enough to command all that he is, but all that Christ can make him. Let superintendents and teachers fire their boys and girls with a holy ambition to invest their lives so as to make them count not

simply thirty or sixty, but a hundred fold, for the coming of the Kingdom.

"I hear the voice
Of One who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, thy day be gone."

How a little S.S. sent out a big missionary.

Every Sunday school should keep itself in vital touch with the foreign field by having its own missionary toward whose support it contributes and whose letters from abroad and visits when on furlough would be living links between the school and the field. In a Scotch Sunday School the superintendent one Sunday read a letter from a missionary in the Fiji Islands describing how the gospel was changing the hearts of the cannibals. Then he said, "I wonder if there is a boy here who will some day become a missionary of the Lord Jesus and give his life to carrying the gospel to cannibals?" In a class of boys just in front of him sat Jimmie Chalmers, twelve years old. Then and there the seed was planted, the resolve was made. Deep down in his heart "God helping me, I will," said Jimmie, and became, though some careless years intervened, the

Apostle of the Papuan Gulf, whom Robert Louis Stevenson loved with a passionate admiration, esteeming him one of the two greatest men of modern times, and writing to him, "If I had known you when I was a boy, how different my life would have been!" Superintendent, why should not your boys know Chalmers, and your school send out another like him?

What young people can do.

Boundless are the possibilities of youth, and equally great the incentives to fidelity of those who labor in this the most fertile of all fields. The missionary movement in America, represented to-day by 13,000 foreign missionaries and an annual contribution of $38,000,000,—by whom was it started? By bishops? By college presidents? By church assemblies, or great ecclesiastical leaders? No. By young people. Not to the wise, the learned, or the mighty came the vision of America going forth to the spiritual conquest of the world, but to a few college boys, Samuel J. Mills and his four friends, in that memorable summer of 1806 as they knelt in prayer while the storm raged around their haystack shelter. Offering themselves for the foreign field, and then by their faith and zeal stirring the Church to send them, they opened a new and glorious chapter in the history of the Kingdom.

Search us, O God.

Not to the old or the middle-aged, but to the young, is given the divine promise that they "shall

see visions." If our young people to-day are not catching fresh visions, and opening new eras, of world conquest for Christ, it is for our Sunday school leaders on their knees to inquire, "Search us and our work, O God, and show us the reason why."

CHAPTER VI

THE PENNY AND MISSIONS

When His enemies sought to ensnare our Saviour with the question whether it was lawful to give tribute to Cæsar or not, He had a penny brought in order to ask certain questions about it. "Whose is this image? And whose this superscription?" Following our Master's example let us also ask certain questions about the penny; and let us have the Word of God answer them. The fact that twelve of our Lord's parables bore on this theme and that he had more to say about our relation to the penny than to any other one thing, shows the importance of these inquiries.

1. May I Own the Penny?

If I have acquired it honestly, I may hold it as mine. The right of private property is ordained of God and everywhere recognized in Scripture.

2. Does the Word "Ownership" Describe My Chief Relation to the Penny?

Stewardship defined.

As between my fellow men and me my relation is that of ownership. As between God and me my relation is that of stewardship. The word means the

same in the Bible as in our every-day speech. The Standard Dictionary defines a steward as "a person intrusted with the management of estates or affairs not his own; one who manages or disburses for another." Our stewardly relation to God is founded on His all-perfect character and on His relation to us as Creator, Saviour, Preserver, Benefactor. Since in love He made us, sustains us, and dwells in us as the source of a life divine and eternal, we are doubly, trebly His.

Taught by Christ.

Stewardship was a staple theme of our Lord's teaching. In His parables of the Talents and the Pounds, to take one illustration out of many at hand, He describes Himself as intrusting to His servants His goods to be used for Him until He should return. The servant's report is, "Thy pound (not mine) hath gained ten pounds." And even the unfaithful servant returns his unused talent with the words, "Lo, there thou hast that is thine." Our Lord thus illustrates the uniform teaching of Scripture that, as before God, what we have we hold not as owners, but as trustees, as stewards.

"In Trust for God."

On our coinage is the inscription, "In God We Trust." Let us hereafter read it, "In Trust for God." Let us write these words not only on our money, our stocks and bonds, our real and personal property, but on our business abilities, our educational attainments, our social gifts and accomplish-

ments,—nay, on life itself, with all that it has of endowment, opportunity, possibility, let us humbly, gladly write, "In Trust for God."

We are not to hoard or fail to use what we have, like the "wicked and slothful servant"; we are not to use it on selfish vices, like the prodigal son; or on selfish luxuries, like Dives; or on selfish accumulation, like the rich fool. But we are to live "as good stewards of the manifold bounty of God."

Ennobles the whole of life.

And this is no extreme or fanatical teaching. Since we are God's servants,—serving Him of course in and through service to our fellow men, —and since we are to rear our children to be His servants, it is our duty to spend on them and on ourselves whatever may be necessary to develop and sustain their and our maximum efficiency—physical, mental, moral, social, spiritual—as His servants. To stint or to starve our bodies or brains would be to impair or destroy our productive powers as servants of God. What we may broadly call the necessaries of life,—food, education, needed recreation, and the like,—are thus ennobled into means of service, sustaining and multiplying our power for good. The principle of stewardship, therefore, rules in both the material and spiritual realms, sanctifying and directing both. It gives unity and dignity, concentration and consecration, to the whole of human life.

Livingstone's resolution.

The Christian world seems agreed that since the days of Paul no more Christlike man has lived than David Livingstone. This belief we cannot but share when we think of his humility, his patience, his purity, his magnanimity, his heroism, his love, his utter self-sacrifice. The secret of this character of Christlike beauty and power is unveiled to us in a certain resolution made by Livingstone, a resolution that shaped his whole life, and which, if made by any reader of these pages, will lift his or her life also into splendid beauty and power. That resolution was, "I will place no value on anything I have or may possess, save in its relation to the Kingdom of Jesus Christ," the Kingdom of Love and Truth and Righteousness. This is Christian stewardship.

3. Are There Any Dangers Connected with the Penny?

(1) *There is danger that the penny may pervert and degrade the standards of manhood.*

The two views.

"A man's life consisteth not in the abundance of the things which he possesseth." So the Saviour affirms. But the world, and to a sad extent the Church, hold another view. Every day we hear the question, "How much is So-and-So worth?" Does that mean, How much of honor, courage, unselfishness does he possess? Of course not. It means, How much money has he? Human worth expressed in terms of the penny!

If money produced greatness, Westminster Abbey would be full of monuments of millionaires. But Dean Farrar says that no millionaire has ever been buried there. Money is far oftener the grave of greatness than its cradle. "Sir," said a young man to a famous lawyer, "you were my father's friend. I am thinking of studying law. Will you give me your candid opinion of my prospects of success?" Said the great man, "You have the intellect to achieve success. But you have one fatal handicap." "What is that?" "You are rich." And the event justified the lawyer's judgment. Money has kept many a man small. In God's sight it never made a man great.

The true standard of greatness.

To His inquiring disciples our Lord made clear the one eternal standard of greatness: "Whosoever will be great among you, let him be your minister; and whosoever will be the chiefest, let him be servant of all." And then alongside this standard He placed His own life, saying: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

On the Congo they measure a man by the number of wives he owns, on the Hudson by what he represents in stocks and bonds or in society; by the River of Life a man is measured by his spirit of unselfish service and by that standard only. Hence personal profit should no more be the supreme

motive of the business man than of the minister, the missionary, the doctor, the teacher. Every vocation should be entered and pursued as a service vocation.

The world's most crying need to-day is for men and women who take their ideals of life not from the marts of trade or the coteries of fashion, but from their fellowship with the Son of God.

A warning to parents.

Wealth left to children does not always or necessarily demoralize them. It is easy to cite examples of inherited wealth nobly used by noble sons and daughters. But that these are exceptions to the rule no impartial observer can doubt. One morning there came to me a man who for twenty years had been county sheriff. He said: "After hearing your remarks last night on the unwisdom of leaving money to young men, a friend and I sat up till midnight recalling the names and careers of the young men in this county who in the last twenty years have inherited money from well-to-do parents. We found that to practically all of them the money proved a curse."

Our Lord laid no stress on the outward conditions of life. But to this rule there was one exception. He spoke with an appalling solemnity of the perils of wealth. "It is hard for a rich man to enter into the Kingdom of Heaven." Yet instead of pouring their money into the divinely appointed channels of

service, how often do we see parents piling it up for their children, to entangle their inexperienced feet in unnumbered perils by absolving them from the necessity of obeying that commandment of God which lies at the basis of every noble and happy life: "Six days shalt thou labor and do all thy work."

(2) *There is danger that, secretly and unsuspectedly, the penny may usurp the chief place in its possessor's heart.*

Money's greatest danger.

Money's greatest peril lies in its power to deceive. "The deceitfulness of riches" is what the Saviour warns us against. And where do we see one chief evidence of this deceitfulness? In this fact, that scarcely any one ever thinks of himself as rich. The one thousand dollar man thinks the five thousand dollar man rich, and he the ten thousand dollar man, and he the hundred thousand dollar man, and he the millionaire, and he the multi-millionaire, and so it goes. Each feels himself poor, with his eye on the class above, and to the Christian solicitor honestly laments his poverty.

Here is a man or woman getting $75 a month. "If I had $150 a month, I should feel rich." When he gets it, does he feel rich? In a short time he feels poorer than before. "If I had $250, I should feel rich." He gets it, and after a little feels poorer still. "If I had $5,000 a year, I should feel rich." But shortly after, he feels more pinched than ever.

Why? Because his appetite for conveniences, for comforts, for luxuries, for display, for good investments, has grown faster than his income, and the more he has the poorer he feels.

Feeling poor is the easiest thing in the world. Compare yourself with people who are better off than you are. Develop an ever-enlarging circle of natural and artificial wants that must be gratified. The result will be that you will feel yourself poor and somewhat pinched as long as you live, and the Bible warnings against the money danger will all pass harmlessly over your head.

Scripture classification of the average church member.

Let us never forget that "rich" and "poor" are purely relative terms. The Bible was written and the Saviour lived and taught in the East. There the poverty of the people was and still is more pinching and pitiful than anything that we in this favored land have seen or imagined. To Peter and John much of our so-called poverty would have seemed wealth. When we think of the average comfort in which Christian people live in this country, we cannot doubt that the average member of our churches would surely be accounted by the Bible as belonging to the class and subject to the perils of the rich.

Unconscious of danger.

But the average member does not believe this. Neither Bible nor preacher can convince him that money is any peril to him.

I once knew a small storekeeper with a bad repu-

tation for parsimony. His business was prospering, but there was no increase in his contributions. As his pastor I was much concerned about him. Finally I prepared the strongest sermon I could on the love of money. I preached it with all possible earnestness, and he listened with absorbed attention. I was sure a profound impression had been made. Down town the next day he crossed the street to speak to me. "Brother Egbert," he said, "I greatly enjoyed that sermon of yours yesterday morning." "Why?" I asked. Said he: "Did you notice that Mr. —— was in the congregation? Well, you certainly did give it to him. You did not leave him a leg to stand on. I don't see how he could have stayed in church under that sermon."

The danger point.

Just there lies the deadliness of the money peril—that we never think of it in connection with ourselves. Of all temptations, it is the most insidious, the most utterly unsuspected. La Salle, the most popular confessor of the Middle Ages, has left it on record that of the tens of thousands that confessed to him their sins not one ever confessed the love of money.

The teaching of Scripture.

Yet the prevalence of this sin is taught from one end of the Bible to the other. In Isaiah's time, what sin was it that brought the chastisement upon Israel? God tells Isaiah: "For the iniquity of his covetousness was I wroth and smote him." In Jeremiah's

time, what was the prevalent sin? God tells Jeremiah: "From the least of them even unto the greatest of them every one is given to covetousness." In Ezekiel's time, what was the prevalent sin? God tells Ezekiel: "Son of man, they sit before thee as my people and with their mouth they show much love, but their heart goeth after their gain." And in the New Testament we find that of all its characters in history or parable that are represented as losing their souls, nearly every one went astray, directly or indirectly, through the lure of money.

The Bible cemetery of lost souls.

Suppose a certain city had the custom of naming on every one's tombstone the malady that ended his life. And suppose that walking through its cemetery you should find that nearly all who died in that city died of one and the same disease. If you had to live there, surely against that disease you would take every possible precaution. Walk through the Bible cemetery of lost souls, and see there that of all fatal spiritual maladies the commonest by far is the love of money and of what money represents.

Why money is the supreme temptation.

For money is almost the whole round world in brief, its total potentiality condensed into portable, usable form. In its hand are comforts and luxuries, power and precedence, popularity and admiration, pleasures and freedoms and advantages in number without number. As the Bible says: "Money answereth all things."

God's greatest rival.

Therefore the Supreme Lover of our souls, because He loved us, had more warnings to give us regarding the responsibilities and perils of money than regarding any other one thing. When He would warn us of the one supreme rival of God in the hearts of men, he did not name pleasure or power or fame. He said, "Ye cannot serve God and mammon." That these two, and no others, are the rival Gods, men admit, as shown by their never using the word "almighty" except in two connections, Almighty God, and the Almighty Dollar.

The pastor's duty.

Of warnings against this most deceitful of soul perils the Gospels and Epistles are full, and Paul expressly charges Timothy not to fail in plain and personal dealings with his members on this subject. The shepherd of souls to-day who does not sound this warning "both publicly and from house to house" should recall God's personal warning to him, "My sheep will I require at thy hand." When my sermon in church failed to reach the parsimonious shopkeeper referred to on a previous page, I had a plain, yet prayerful and loving, talk with him a few days later in the privacy of the rear of his store. The next week the church treasurer came to me in great surprise to report that this man had doubled all his church contributions.

There came running to Jesus one day a young

ecclesiastical ruler to know what good thing he must do to make sure of eternal life. When the Saviour quoted to him the commandments, he said, "All these have I kept from my youth up." He was no lying, stealing, lewd, or profane person. He was a respectable, commandment-keeping young man. No wonder "Jesus beholding him loved him." No wonder his fellow members made him an officer in the church. There is hardly a church in this country on whose official board such a man would not be given a place.

The young church officer.

But to the Saviour's eye the young man's breast was glass, and when He looked therein he saw something unseen and undreamed of by the young man himself or by any one else. He saw that the penny had secretly climbed and climbed and climbed till it had reached the topmost place in the young man's heart. As the Physician of souls he perceived that in the particular case of this young man, not necessarily in every case by any means, the only cure lay in heroic moral surgery. As in cancer the whole must come out. "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me."

What the Saviour saw.

"I heard Him call
'Come follow'—that was all.
My gold grew dim,
My heart went after Him.

I rose and followed—that was all.
Who would not follow
If he heard Him call?"

The penny's grip.

Not so this young man. The penny's cancerous grip he had not moral strength to have himself cut loose from. His countenance fell. Sorrowfully he went away. With infinitely deeper sorrow the Saviour saw him go, and said, "How hardly shall they that have riches enter into the Kingdom of God. For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God."

Mt. 7:21.

The young man's subsequent history is easily pictured. The regular performance of churchly duties and the general esteem in which he was held no doubt availed in a few weeks or months to soothe his spiritual anxieties and restore his peace of mind. A pillar of the church, he lived on probably to old age. In the odor of sanctity he died. His funeral crowded the church, and his pastor preached him into heaven. But that blessed place we have no assurance that he ever reached.

(3) *There is danger that unconsciously we may think of and use the penny as ours instead of God's.*

To use trust funds for personal and private ends is reckoned among men and rated by human law as the supreme sin of a trustee. Just so unfaithful stewardship appears in the Word of God, not as a

venial fault, but as a deadly sin, covetousness, which is the denial of stewardship, being always listed in Scripture with fornication and idolatry as sins which bar from "any inheritance in the Kingdom of Christ and of God."

A successful business man.

The Saviour tells us of a man whose business was prospering and who thought within himself: "What shall I do, because I have no room where to bestow my fruits? This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

Self-centered.

Is there any sign here that he thinks of himself not as owner, but as trustee? Is there a hint that he looks on his possessions as divinely given means of serving God and his fellow men? No. It is "my fruits," "my goods," "my barns," and all, he says to his soul, for "thine" ease, indulgence and enjoyment.

Prominent and admired

Death came to him suddenly. No doubt the papers, had there been any, would have had much to say in praise of the dead man. The Saviour's portrait contains no impeachment of his honesty. He had also the industry, energy, and foresight essential to business success. Naturally he became an admired and prominent figure in his community

despite his selfishness. "The wicked blesseth the covetous," declares the Bible, "whom the Lord abhorreth." Nothing so dazzles the popular eye as successful greed. It commends itself to the world as honorable business thrift and sagacity.

"With names of virtue it deceives
The aged and the young."

Amid the world's chorus of approval, self-justification is so fatally easy as to be well-nigh fatally certain. When the Saviour declared, "Ye cannot serve God and mammon," the record tells us that "the lovers of money scoffed at Him." Whereupon He said unto them: "Ye are they that justify yourselves in the sight of men, but God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God."

The two epitaphs.

This man's exaltation among men no doubt appeared in the epitaph on his tomb which recited in costly marble his virtues and titles of honor. His abominableness in the sight of God appears upon another monument. On the page of Scripture it stands out in awful contrast to the first. The epitaph is written by the Son of God Himself. It contains but one word, "Fool." In the Bible this word emphasizes not mental but moral imbecility. It points to his heart of hearts where self was enthroned. And below it appear these solemn words of Christ;

"So is he that layeth up treasure for himself and is not rich toward God."

A well-to-do citizen.

The Saviour pictures to us another man, one who lived in great comfort. Just outside his gate, where he cannot but see him, is placed every day a thoroughly deserving object of beneficence. This good and needy man the Saviour uses to represent those worthy objects and causes to serve which the steward is intrusted with his funds. And how does this particular steward meet his opportunity and discharge his trust? The scraps from his table, which he does not feel the loss of, he kindly bestows upon him. Yes, he does something for him. We have rarely met or heard of a steward who would not do or promise "something." But he leaves him outside to be comforted with crumbs and doctored by dogs.

Crumb Christians.

A pastor of a New England church once urged a Foreign Mission Secretary to speak in his pulpit on the plea that he was ashamed because his people's gifts were so small as compared with their ability. The appeal was made and then the pastor followed with one of his own, saying: "I am going to give a dollar myself, and many of you can do the same. Yes, many of you women can give a dollar of your pin-money and not feel it." There are too many "pin-money" givers, too many crumb Christians, in the pulpit and pew, whose missionary giving never rises high enough for them to "feel it."

The two classes.

On what, then, does this steward of the parable spend his trust funds? On lewdness, gambling, drinking? Not at all. On "purple," "fine linen," "sumptuous faring," and the like—things perfectly proper in themselves. What then was the trouble with him? Abraham defines it, "Son, thou in thy lifetime receivedst thy good things." There are but two classes of people, those that use lifetime to receive good things in, and those that use lifetime to serve God and their fellow men in. What God gave this man to serve with he lavished on himself. He is the Bible type of that morally respectable and socially attractive class who have no vision wider and no aim higher than personal pleasure. Immersed in refined selfishness, the whole meaning and purpose of life they bring to naught. Browning describes them as

> "Left in God's contempt apart,
> With ghastly, smooth life, dead at heart,
> Tame in earth's paddock as her prize."

"In good and regular standing."

And what became of this unfaithful steward? Says the Saviour: "He died and was buried." No doubt there was an imposing funeral. He was a member of the church, as shown in Abraham's calling him "son." He was a member, too, "in good and regular standing." For the deadliest feature of unfaithful stewardship, proving it the Great Deceiver's masterpiece, is this: It does not interfere,

since it involves nothing flagrant or immoral, with one's respectability and popularity either in the church or in the world. As a Chinese student, educated at the University of Pennsylvania, wrote to an American friend and fellow-student, "The basic principle of your civilization is avarice on earth and happiness in heaven."

"Past feeling."

Modernizing the funeral, we see the church crowded, the pulpit banked with flowers. We hear the minister speaking of what a loss the community and the church have sustained, of the departed brother's great liberality to the poor as shown in his generosity to the beggar that used to be laid at his gate, of the Scriptures read and the prayers offered beside his sick bed, of the peaceful composure of his last hours. Yes, he died in perfect peace. Nearly all selfish and worldly men do. The reason is plain. Long before death they have grieved away the Spirit of God. They are without spiritual interest or concern, having reached that insensible and hopeless condition described by Paul in two fearful words, "past feeling."

The final stage.

So the pastor leaves on the congregation the pleasing impression that this man has gone to a better world. But the path of selfishness never led any man to a better world. The final stage of this man is not a matter of conjecture. We have it in sorrowful words from the Son of God Himself that

in the next world "he lifted up his eyes, being in torments."

To prostitute a sacred trust to selfish ends is a sin of direful consequence.

The Jews' supreme privilege.

What was it that exalted the Jews above all the other nations of the earth? It was the fact that to them was given the knowledge of God. The long effort of God with that people was to train and fit them for certain offices which they were to render to mankind; as God said to Abraham: "In thee and thy seed shall all the families of the earth be blessed."

What divine privilege is for.

Scripture speaks of "election," but that does not mean God's taking one nation to his heart to be petted and pampered and made a favorite of to the exclusion of all others, but rather God's choosing one of his nations and training it that it might be capable of transmitting Him and His blessing to all the rest. That is what divine privilege means. If God elected you to spiritual life and light, be sure He was thinking of you not as a terminal but as a channel, not as an absorbent but as a radiator, not as a favorite but as a steward.

The tragedy of Jewish history.

The tragedy of Jewish history is this, that the distinguishing privilege granted this favored race bred in them such a spirit of selfishness that when Jonah found that God was about to have mercy on people who were not Jews, he was grieved to the

heart; when Christ at Nazareth preached God's love to foreigners, His hearers sought to kill Him; when the Jews at Jerusalem heard Paul say that God had commanded him to go unto the Gentiles, they cast dust into the air and cried: "Away with such a fellow from the earth!" The most sacred trust ever committed to human keeping, the knowledge of God, they held as a piece of private property, they converted into a personal luxury. And the history of the Jews ever since, the most tragic history of blood and tears of which the race holds record, reads like the judgment of God, writ large for all the world to see, on the sin of the unfaithful steward. Ancient history, you say? Nay. All about us at this moment are Judaisms of intellectual culture, Judaisms of social privilege, and, worst and commonest of all, Judaisms of religious light.

Turning a trust into a luxury.

Here is a church member, excellent in many respects and highly privileged. His lot is cast in a land of Bibles and churches. His home is bright with Christian faith and love and purity. His future is glorified with an immortal hope. The graves of his loved ones are rainbowed with the prospect of reunion in the Father's House. Thrice happy man! But when you tell him of the nations that still sit in darkness, waiting, dumbly waiting, while the slow centuries pass, for "that light whose dawning maketh all things new," he listens with a deadly

apathy. Poor little Jew! The most sacred trust on earth, the trust of religious light, he has turned into a personal luxury. "Provided I have the light," he says, "and my little circle, I care not who is in the dark."

"I am debtor."

What that little Jew needs above all else is what that other Jew, of Tarsus, needed—a vision of Christ. When Paul caught a view of Him who loved and who died for all men, in the blaze of that ineffable, all-embracing love the old Jewish selfishness withered and vanished, and in its place was born a new sense which became the motive power of Paul's life, the sense of a trust. *"I am put in trust with the gospel."* Because God gave him the precious knowledge of Christ, he owes that knowledge to the whole world. "I am debtor," he cries, "both to the Greeks and to the barbarians, both to the wise and to the unwise."

Not till we have learned the spirit of stewardship; not till we can say with Paul, "I am debtor," have we passed from Judaism into Christianity.

Which is the greater sin?

In the terrible Irish famine of 1845 men and women were lying dead on their cabin floors. Babies were starving on the withered breasts of their dead mothers. Many lay dead in the fields, often with blades of grass between their white teeth. When the cry of famishing Ireland reached America, instantly a great ship was filled with provisions and sent

speeding across the Atlantic. Suppose the crew of that ship, instead of going to Ireland, had gone off on a pleasure cruise, visiting distant and delightful countries, feasting for weeks and months on the provisions stored in the ship, while the poor Irish were stretching out their fast-thinning fingers and were praying and pining and starving for the bread that never came,—what would have been the sin of that crew? Simply this, the turning of a sacred trust into a personal luxury, the sin for which many a reputable church member will find a fearful indictment awaiting him at the bar of God. For which is the greater sin, to spend on self what is entrusted us for men's bodies, or to absorb on ourselves what is entrusted us for the infinitely deeper needs of men's souls?

4. What Are the Possibilities of the Penny?

In the seizing of the penny's possibilities lies the antidote to the penny's perils. Our deliverance from the curse of the penny is the consecration of the penny. Not as a duty let us think of it, but as a privilege, the privilege of representing God in the world, of responding to human needs, of bringing in the Kingdom of Jesus Christ.

The possibilities illustrated.

Some years ago a native might have been seen waiting at a railway station in Northern India. Presently a train stops, and a passenger gets off and walks up and down the platform for a few minutes'

exercise. The native approaches him and asks: "Is this Dr. Goucher?" The answer being "Yes," immediately he prostrates himself on the platform and embraces Dr. Goucher's feet with every demonstration of joy and gratitude. Surprised, Dr. Goucher raises him up and asks: "What does this mean?" Says the native: "I am one of the Goucher boys. I have walked twenty miles to-day with the hope of but seeing your train, and God has permitted me to look upon your face."

To explain this we must go back twenty years. At that time some money came into Dr. Goucher's possession. Realizing that every penny of it was God's, not his, he looked over the world and decided that the neediest place was this section of Northern India. Each year he placed a few thousand dollars there, establishing and sustaining missionary schools for boys and girls in fifty villages. From those schools have gone forth hundreds to be preachers and thousands to be teachers and workers. And to-day in that region the name of John F. Goucher is remembered in the prayers of fifty thousand natives brought out of darkness into light, all because one man remembered: "I am God's steward."

Testimony of Dr. Simon Flexner.

Probably the most skilled professional investigator in the world is Dr. Simon Flexner, head of the Rockefeller Institute of Research. Returning

from a tour of missionary investigation in the Far East on which he was sent by the Rockefeller Foundation, he made this report:—

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various Boards of Foreign Missions."

The penny's two possibilities.

Every penny has two possibilities; not necessarily a bad and a good, but a higher and a lower. "Why don't you buy you a motor car?" said one man to another. "Because," was the reply, "I have made a vow not to buy me a car until I am supporting my own foreign missionary."

Support of entire stations.

The night before David Livingstone left home for Africa he spent the entire night in conversation with his father, and they discussed the coming of the time when well-to-do men would consider it a privilege to maintain entire mission stations. Already hundreds of such men and women are beginning to discover that a mission station, a mission school, a mission hospital, a mission residence, is a more satisfactory luxury than an additional big automobile and vastly more potent in inspiring their children to larger and better living.

An important element of child nurture.

What finer training in international brotherhood and the nobler uses of money could boys and girls receive than to be shown on their school maps the

location of the missionaries, or of the mission hospitals, schools, or homes, that they and their parents have erected or are supporting or helping to support, and to have pictured to them by parents and in missionary letters the streams of blessing that flow therefrom to meet the piteous medical, educational, and spiritual needs of young and old.

Support of individual missionaries.

Mr. John H. Converse, President of the Baldwin Locomotive Works, thought the support of missionaries by individual churches the wisest possible church investment. Such investments the late Mr. George W. Watts, of North Carolina, after personally seeing their fruitage on the foreign field, pronounced the best of all the investments he had ever made. A certain manufacturer is supporting 228 native pastors under his Church's Foreign Mission Board and thus reaching hundreds of thousands with the message and uplift that only the Gospel gives.

Said John Wanamaker, ex-Postmaster General, a few months after his return from a trip to the Orient:

"In all my life I never saw such opportunity for investment of money that anyone sets apart to give to the Christ who gave Himself for us. As I looked at the little churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart, that I had not been wise enough to make

these investments myself, and wished a hundred times I had known twenty-five years ago what I learned a half-year ago."

The two requirements.

Foreign Mission investments meet the two ideal requirements. (1) The money is expended where the need is the very greatest. (2) It is devoted to its very highest use, being transmuted into Christian evangelism, education, healing, emancipation, holiness, spiritual life, in continuous and ever widening circles, the receiver becoming a transmitter, till only eternity can measure the good accomplished. Since in Heaven "we shall know even as also we are known," shall we be welcomed into the Father's House and acclaimed as their human saviours by the outstretched hands and grateful voices of hundreds and thousands from Asia, Africa, Latin-America, to whom our gifts opened the door of life eternal? Then surely

"Our Heaven will be two Heavens
In Immanuel's Land."

Duff's conclusion.

When Alexander Duff returned from India and travelled among the Scotch churches, he concluded there was money in abundance but it did not find its way into the Lord's treasury. "It is invested," he said, "in stately mansions, splendid equipages, extravagant furniture, costly entertainments, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."

Of the churches in this country whose wealth is the world's wonder and our own greatest peril, what would Duff say to-day? Are we giving Christ our scraps? Are we crumb Christians? Are we making a mere charity of what Christ made His Church's chief business? Do we realize that the outstretched hand of these poor unreached multitudes is the outstretched hand of Christ?

"Inasmuch as."

In a certain church there was a poor old crippled woman, and also a woman of means. The latter had two shawls, one new and beautiful, the other old and worn. The old shawl she gave to the poor woman. The following Sunday the pastor preached on the text, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." That night the giver of the shawl had a dream. She saw one whom she thought to be the aged cripple. But as she drew near, the face—inexpressibly beautiful—was the face of another. "Who are you?" she asked. "I am your Saviour," was the reply; and on his shoulders she saw the old shawl full of holes. "Oh," she said, "if I had known I was giving the shawl to my Saviour, I would have given the best I had."

May God help us to look at the penny, and to judge the penny's possibilities, in the clear certain light that falls upon our life from the face of Jesus Christ.

5. How Long May We Hold on to the Penny?

Let us not delay its wise investment, for our hold may be briefer than we think.

"Now is the accepted time."

Immediately after the Chicago fire three business men were looking at the smoldering ruins of their property. Said one of them: "Well, I thank God I put some of my money where it could not burn." And with a brave heart he walked away to begin his business life anew. Said one of the others: "That man last year put thousands of dollars into the Lord's Kingdom; and if I had not been a fool, I should have done the same thing."

A missionary presented to a London merchant the needs of his great field. The merchant wrote and handed him a check for a large amount. A moment later a telegram was brought to the merchant. He read it and said: "This wire informs me of a heavy financial loss I have sustained. I must ask you for that check again." Sadly the missionary returned it. The merchant tore it in two, wrote out another for a larger amount, and said as he handed it to the missionary: "God is teaching me that I must give while I can."

"I must give while I can."

How long shall we hold on to the penny? The day is coming—let us thoughtfully face the fact—when the tightest grip will relax, when there will be crepe on your office door, on your store door, on your

home door. And where will you have gone? You will have gone to "render an account of your stewardship."

God grant that then, to each of us, the Saviour may say, *"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"*

CHAPTER VII

THE CRITIC AND MISSIONS

DURING our Lord's public ministry on earth, He was persistently opposed and criticized. Since the enterprise of world evangelization which He initiated is the expression of His character and mission, it must expect, and as a matter of fact it encounters, the same opposition and criticism from those who are out of sympathy with His great heart and purpose. Moreover, since He committed the carrying forward of this enterprise to human agents, it can never be perfectly administered at home or adequately represented abroad. Hence another source and ground of criticism. Of these criticisms we have chosen for discussion in this final chapter those that are most important and most commonly heard. Under each we shall try to give the facts that bear upon the case.

1. "The religions of these other races and peoples are suited to them and good enough for them."

The heaven wide difference.

With respect and sympathy should the non-Christian religions be approached. They are proofs, piteous proofs, of the universal hunger of the soul

for God. But our sympathy should not blind us to their inadequacy. There is good and there is truth in them, otherwise they could not have survived. In none of them, however, is there any good or truth that is not found in far purer, richer form in Christianity. Absolutely nothing has any one of them, or all of them together, to add to the truth as it is in Christ. But, despite the good in them, "they are seamed through and through with great and positive and hideous evils." There are evils in our own land. Unquestionably there are. But there is this heavenwide difference. The evils here are condemned by our religion and are practiced in the face of its prohibitions; whereas the great evils from which the non-Christian peoples suffer are rooted in their religions and derive their dreadful power and persistence from the religious sanctions that undergird and surround them. For a full account of these religions we have not space. But we shall mention certain features of the four greatest that prove them unsuited to any people and good enough for none.

Hinduism.

Of Hinduism, after he had lived for years in India, Lord Macaulay said:

Immoral.

"Of all superstitions it is the most immoral. Emblems of vice are objects of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods, as the priests. Crimes against life,

crimes against property, are not only permitted but enjoined by this odious theology."

So obscene is its public worship that parts of it the British Government had to prohibit by statute. Hinduism's holiest city is the vilest in all India. Says Robert E. Speer:

"I suppose that of all the obscene carvings in the world there are none more loathsome than the friezes around the temple of the Rajah of Nepal, in the holiest city of Hinduism, on the bank of its most sacred river."

Cruel.

The unspeakable cruelties inflicted upon millions of little girls and women as a result of the child-wife and widow systems, both of which are sanctioned and upheld by Hindu orthodoxy, have scarcely a parallel, in point of sheer human suffering, outside of Dante's Inferno. Says Rudyard Kipling, who certainly knows India:—

"What's the matter with this country is an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here the trouble is. The foundations of their life are rotten, utterly, bestially rotten."

To the above must be added the incalculable miseries inflicted by the Hindu caste system, aptly termed "a gigantic conspiracy against the brotherhood of man," on the sixty million Untouchables.

Kali worship.

Such cruelty is the natural outcome of a religion one of whose greatest and most popular deities is the goddess Kali—hence the name Calcutta—worshipped by Hindus of all castes and conditions, in thousands of temples great and small. Black of face she is, with a monstrous lolling tongue dripping blood. She wears a necklace of skulls, earrings of two dead bodies, and a girdle of dead men's hands. Of her four hands one grasps a severed and bleeding human head, one a knife dripping with blood, the third, outstretched, cradles blood, while the fourth is raised in menace. With eyes glaring in triumph and tongue protruding, she is exultingly dancing on the bodies of her victims. On the long platform before this deity men and women prostrate themselves in vehement supplication, while goats and kids, between one and two hundred each day, are sacrificed. As their blood gushes forth some of the worshippers falling on all fours lap it up with their tongues from the pavement.

Cow worship.

All Hindu India venerates the cow as sacred and divine. Prince or peasant the cow is his holy mother. And when his end approaches, she is often kept inside the house in order that he may hold her tail as he breathes his last.

The above are unexaggerated, present-day facts. Can any man believe that these obscene, cruel, degrading superstitions are "good enough" for

any one? Would they be good enough for our families? And when we think of the agonies, humiliations, and moral and spiritual degradation with which at this moment they are polluting and blighting the lives of countless millions, we cannot but wonder how this "good enough" reason for declining to help sounds in the ears of the Lord of Love.

Buddhism.

The failure of Buddhism, the faith which overspreads nearly all the Far East, to bring adequate answer or nourishment to the cravings of man's spiritual nature may be inferred from this fact, "It stamps human nature as evil, not because it is sinful, but simply because it exists, for all existence is evil." Says Robert E. Speer:—

Pronounces existence evil.

"Here is a religion that pronounces our holiest relationships, husband and wife, father and child, evil relationships, and that tells every man who would attain Nirvana at the last that he must cut loose from such things; a religion that pronounces our consciousness of personality, our belief in our possession of a soul, simple delusions; a religion that condemns our holiest ambitions to eternal punishment."

Degrades women.

To its atheistic, deadening pessimism must be added its treatment of women. When Buddha was asked whether a woman could tread the noble eightfold path, he said, "No," that women's feet were too weak to tread it. Through the writings of the

Buddhist faith itself he held out to women the one hope that by austerity, by prayers, by offerings to the priests, they might in some far distant turn of the great wheel of existence come back as men to earth and then be subjects for salvation. But no woman as a woman could be saved. As a distinguishing favor it was given to Buddha in his destiny of endless rebirths never to be born in hell, or as vermin, or as a woman.

Practical results.

The practical results of this Buddha-authorized degradation of women may easily be inferred. Says Swami Vivekenanda, speaking to his own fellow countrymen in the land where Buddhism was born:—

"The most hideous ceremonies, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism."

Mohammedanism.

Mohammedanism, with its two hundred millions chiefly in North Africa, the Near East, India, Malaysia, and China, is greatly superior to the polytheistic religions, because it teaches that there is but one God. Yet this truth is woefully defaced and darkened by the errors and evils that encompass it. Its God is Despotic Will. He is without fatherhood and without sympathy. He bestows no affection and

Its conception of God.

asks for none. He allows to men no free agency. He holds him in the iron harness of a fate that has unalterably predetermined every act and issue of his life. Its spirit is pure fatalism, with fatalism's blind courage and pitilessness; and its natural product, as many a bloody battle field, massacre, and slave-raid will attest, is an ignorant, intolerant, ferocious fanaticism.

Effect on character.

A loveless God and a loveless creed produce loveless character. Hence the appalling cruelty that has marked Mohammedan history. Hence also the Koran's contrast with the Bible in that it has so little for and about children. Of such is not the kingdom of Mohammed. It is a religion for warriors. It is the kingdom of the sword. Under its baleful shadow the nobler virtues of love, peace, long-suffering, gentleness, goodness, meekness, forgiveness, wither and die.

Effect on progress.

Its fatalism paralyzes progress, quenches hope, dwarfs the intellect, binds all life in iron fetters, induces stoical acceptance of the sterility, stagnation, and social decay which are the mark of Moslem lands. As one of their own poets has said, in lines which Zwemer calls their Psalm of Life:—

> "'Tis all a checkerboard of nights and days
> Where Destiny with men for pieces plays,
> Hither and thither moves, and mates and slays,
> And one by one back in the closet lays."

Immorality.

Of its moral inferiority the final proof is its hideous immorality. This all-pervading vileness is hopeless of reform from within, because it is taught in its sacred book, practiced by its holy prophet, and exemplified by the most famous saints of its calendar. From the days when Mohammed aged fifty-two married Aisha aged nine, until the day when he died leaving eleven widows, Islam has degraded the home life of its people and corrupted the springs of human society at their very source. It puts God's sanction on polygamy, concubinage, and unlimited divorce, one of Mohammed's holy apostolic successors having divorced one thousand wives.

Degrades women.

Of the ensuing degradation and misery of women a Mohammedan judge of the district court in Cairo wrote:—

> "Man is the absolute master and woman is the slave. She is the object of his sensual pleasures, a toy with which he plays and then tosses away where he pleases. The firmament and the light are his. Darkness and the dungeon are hers. His to command, hers to blindly obey. His is everything that exists, and she is an insignificant part of that everything."

Let those who think this religion "good enough" imagine their own wives, daughters, sisters, mothers, shut in to the slavery, the illiteracy, the vile gossip, the bitter jealousies, the dense mental and spiritual darkness and hopelessness, of Mohammedan harems.

Confucianism.

Of Confucianism little need be said, because it is not a religion in our sense of the word. It is an ethical code, admirable in many respects, setting forth the duties that pertain to certain human relationships. But, as the Chinese themselves are realizing, it gives no hope for the future and no strength for moral living. It is frankly agnostic. It knows no God and no salvation. Its only worship is that of ancestors. To satisfy its deeper needs the Chinese soul has had to go to other teachers and has peopled the universe with spirits.

Has no God and no hope.

Degrades women.

Like other non-Christian systems it degrades woman. It teaches that she is of a different species from man; that belonging to the lowest state she is as far inferior to him as earth is to heaven, and that equality with him is forever impossible to her. Says Confucius, "It is a law of nature that women should be kept under the control of men and not allowed any will of their own. The aim of female education is perfect submission—not the cultivation or development of the mind." Except as the mothers of sons, women are looked down upon. They are spoken of as "the mean ones within the gate." A lady missionary of long experience said to me with the tears running down her cheeks, "There is hardly a woman in China who could not tell you a tale that would break your heart."

Thus these non-Christian faiths, one and all, come

The damning indictment.

to their most damning exposure in their debasement of half the human race. They join hands to make woman the mudsill of the house of life. They unite to rob her of self-respect, to shut her out from enlightenment, to bruise her natural and tender instincts, to condemn her to perpetual and hopeless inferiority, ignorance, and oppression. As Mrs. Isabella Bird Bishop, experienced world traveller, declares, "They degrade women with an infinite degradation."

"Sorrowful women's faces, hungry, yearning,
Wild with despair or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Dear Heart of Love, canst Thou forgive the blindness
That lets Thy child sit selfish and at ease
By the full table of Thy loving-kindness,
And take no thought for these?

"As Thou hast loved me, let me love, returning
To these dark souls the grace Thou gavest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee!"

Demonism.

Over the larger part of the non-Christian world, life is dominated by fear, fear of the spiritual powers of evil that are all-pervasive and lying ever in wait to hurt. We Western people, with no corresponding experience, cannot conceive the completeness of this domination. The unquestioning belief

in evil spirits, and the constant effort to propitiate and escape them, constitute the practical religion of the vast mass of the people of Africa, Asia, and the island world. This belief may co-exist, as it does in China, Korea, and other Asian countries, with belief in Confucianism or Buddhism or both, but it is the faith in demonism that is the actual, every-day religion.

Effects.

In Africa it begets the horrors of the witch doctor practice. (See Chap. 3.) In Asia it leads to the countless piercings and tortures of the body by native doctors to expel the demons that cause the pain. (See Chap. 3.) But frightful as these results are, they are small indeed compared to the ever-present misery of fear in which all life is lived from the cradle to the grave.

Grounds of fear.

Of the grounds of this fear Warneck, the great specialist, says:—

"Ghosts of the most diverse kind lurk in houses and village; in the field they endanger the produce of labor; in the forest they terrify the woodcutter; in the bush they hunt the wanderer. From them come diseases, madness, death of cattle, and famine. Malicious demons surround women during pregnancy and at confinement; they lie in wait for the child from the day of its birth; they swarm round the houses at night; they spy through the chinks of the walls for the helpless victims. Gigantic spirits stride through the villages scattering epidemics around them; they lurk in the sea and rivers with the view of dragging travellers into the

depths. They are not laughing fauns or mocking satyrs, but merciless messengers of death."

Comrades in criticism.

Is this religion of terror "good enough" for our human brothers and sisters anywhere? True, it is their own religion. It is sanctified by long custom. Shall we therefore say, "Hands off. No interference. Each nation has its own custom and its own religion and that ends the matter." Those who take this view are not alone in it. They have the Battaks to stand with them. When Christian evangelists remonstrated with the Battaks for strangling and eating their parents as soon as they got too old to work, they promptly replied, "Every people has its own custom, and that is ours."

Utterly inadequate.

How utterly inadequate are these non-Christian faiths to meet the deep needs and cravings of the human soul! Not one has any conception of a holy God. Not one has any conception of a loving Heavenly Father or of the human brotherhood that goes with it. Not one has any conception of an Almighty Saviour from the power and pollution of sin, who has conquered death, who is ruler of both nature and the spirit world, who thinks of and loves little children, who understands and appreciates womanhood, who has one law of morality for both the sexes, and who dwells in the believer's heart, by the power of His Spirit, to guide, to comfort, to strengthen, to make holy. Not one has any concep-

tion of a Hope that irradiates the whole of life, that earth's troubles cannot dim, that banishes death's gloom and terror, and is the pledge and foretaste of a greater glory yet to be revealed.

Judaism.

Immeasurably superior to all the non-Christian faiths is Judaism, which was in the world when Christ came. But even it, not being "good enough," was fulfilled and by divine command superseded by the gospel of the Son of God.

Latin-American religion.

This gospel we must carry also to the splendid peoples of Latin America. There the truth is so mixed with errors and evils drawn in part from their ancient heathenism, and it is taught by so unworthy a priesthood, that it has lost in large measure the purity and power that make it the "good news" needed by every human soul.

Condemned by devout U. S. Catholics.

A devoted young Catholic, born and reared in this country, recently spent two years as a trained nurse in Latin America. When asked by Dr. Webster E. Browning what she thought of her Church as she had seen it there, she replied. "I have not seen my Church in South America." Of the priesthood she said, "I would not go to hear one of them say mass; much less would I confess to them; I could not bear to go near them."[1] Such testimonies from devout Catholics who have visited Latin

[1] *Roman Christianity in Latin America,* Browning, page 56.

America could be multiplied. And remember I am speaking here not of the Catholicism of the United States, but solely and exclusively of Latin American Catholicism.

Without the living Christ.

The Latin American people have little or no knowledge of the living Christ, except as He is supposed to incorporate Himself and take the place of the bread and wine in the Holy Communion. The Christ they know is helpless, dead. Scores of churches and cathedrals I visited, full of pictures of a cross-bearing, crucified Christ. But nowhere did I see a single picture or suggestion of His resurrection, though Scripture tells us that what Paul and the apostles preached was "Jesus and the Resurrection." Not a hint was anywhere given that he is a risen and living Saviour, loving us, guiding us, helping us, interceding for us. And why this omission? Because the functions of the living Christ are assigned to Mary, a human being as powerless to help as we are. She is the central figure in Latin American religion. It is her altar which is most gorgeously bedecked and before which the largest number of worshippers bow in prayer. Over the portal of one of the most ancient Latin American churches are these words, "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest."[1]

Without the living Saviour, the people are also

[1] *Roman Christianity in Latin America,* Browning, page 43.

Without the Bible.

without the Bible. Says Robert E. Speer, "The South American religion is the one religion in the world which has no sacred book for the people. It is safe to say that not one Roman Catholic out of a thousand in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it."[1] At Oliveira in Brazil I was shown a half-burnt New Testament which on January 1, 1924, had been raked from the ashes of a priest-ordered Bible burning in the public square.

Immoral priesthood.

Without the living Christ, and without the Bible, to whom can the people go? To the priests. For centuries they have been the people's one source of spiritual light and guidance. And thus Latin American religion is polluted at its very fountain, for the priesthood, as a class, are notoriously immoral.

Local Catholic testimony.

Wrote a South American Archbishop in a pastoral letter published in a leading newspaper, "The clergy have fallen into profound contempt."[2] Said Bishop Edwards at the meeting of the Eucharistic Congress held in the capital of Chile in 1922, "The Protestants have a clergy whose life is beyond reproach, whereas ours is the laughing stock of the whole country."[3]

---

[1] *South American Problems,* Speer, pages 150-151.

[2] *South American Problems,* Speer, page 160.

[3] *Roman Christianity in Latin America,* Browning, page 53.

Missionary testimony.

To a number of prominent missionaries whom I met in South America I put the question, "How many virtuous priests have you known or know of?" Most of them answered, "None." One eminent missionary said that in thirty-five years he had known of one; another that in forty years he had known of two. From an able and fair-minded missionary I asked his written opinion on this subject. He wrote:—

"When I came to Brazil I did not believe what I had heard and read about the corruption of the Roman Catholic priesthood. It is my conviction now, after twenty years of observation, that at least 90 per cent. of the priests are immoral, and a great proportion of them are unbelievers in the teachings of their Church. Not a month passes that the press in Brazil does not publish the death by violence of some priest who had invaded the honor of some family."

Further Catholic testimony.

When Roosevelt succeeded McKinley he inherited the problem of the Philippine Islands. From U. S. officials reports were continually coming to him of the extreme immorality of the Spanish friars who had almost complete control of the Filipinos. When a prominent American Catholic, John D. Crimmins, indignantly assured Roosevelt that these reports were Protestant lies told to open the way for Protestant missions in the Philippines, and that if he permitted such calumnies he would have political cause to regret it, Roosevelt took counsel with H. H.

Kohlsaat, the eminent editor. It was arranged that a thoroughly trustworthy American priest, Captain Father Vattmann, should visit the islands and bring back a report, which, coming from a Catholic, would be credible to Catholics. Says Kohlsaat:—

"About three months later Vattmann came into my office on his return from the Philippines and showed me a little memorandum book giving details of towns he had visited and the dates. He told me he did not know there was so much wickedness in the world as was practiced by the Spanish friars. He said they kept from two to four women apiece in their houses, and one friar with whom he stopped several days became very friendly and, knowing the captain was an army man and 'hail-fellow-well-met,' suggested that if he saw any woman in the congregation that pleased his fancy, he would send her to his room. He also told me the natives despised and hated the Spanish friars, and had killed some seventy of them in the last few years, principally because they violated their wives and daughters."[1]

Painful but necessary.

Painful as this recital is, it is necessary. Knowledge of the disease must precede intelligent treatment. Till religious conditions in Latin America are known, they will never be remedied and the 'good enough" excuse for doing nothing will prolong the spiritual destitution of millions. Both the need and the fruits of mission work there may be inferred

[1] *From McKinley to Harding,* Kohlsaat, page 113.

from a letter of greeting written me by a native church which mentioned as its first ground of gratitude to the mission, "It took us from the spiritual darkness in which we once lay and placed us in communion with Him who is the Light of the world, Jesus Christ."

2. "There are plenty of heathen at home, and plenty of work to be done here. We can best serve the world, not by Foreign Missions, but by concentrating all our forces on making America a sample Christian nation."

Certainly there is plenty of work at home, but a man's caring for his own family need not prevent his helping a sick neighbor. Certainly we should try to make our nation an example, but that need not prevent our sharing our best with other nations. Is not the first impossible without the second? The man who leaves others out of account and seeks only to make himself a sample Christian is a cold-blooded Pharisee.

The Great Commission.

Just what is it that our Lord has commanded us to do? Here is the Commission He has given His Church: *"Go into all the world, disciple all the nations, preach the gospel to the whole creation, teaching them to observe all things whatsoever I commanded you."*

(1) The common-sense way to illuminate the world with the saving knowledge of Christ is to plant

as many centers of light as possible among all the nations in order that torches kindled at these centers may swiftly carry the light into all the dark corners of the earth.

The common-sense way.

If the commission were given to enlighten the whole world with a knowledge of hygiene and medicine, the same plan would be followed. Would anyone in his senses advocate as a superior method that all medical knowledge should be focussed on one country till its every man, woman, and child was a perfectly healthy specimen, for the sake of the influence of this "sample" health nation on the rest of the world?

If a state wishes to educate all its citizens, it places well-located schools in all the counties, towns, villages, and open country over the face of its whole territory, as far as its means will allow. Would any but a half-wit urge as a better plan for educating the whole state, that every man, woman, and child in the capital city should first be thoroughly educated to make a "sample city," and next that every man, woman and child in the capital's county should be thoroughly educated to serve as a "sample county"? What would the rest of the cities and counties of the state, left to an indefinite period of total ignorance, think of this substitute plan? And if its vociferous and only advocates were people of the capital city and county, how much of pure and unselfish zeal for

the good of the whole state would they be credited with?

God's way.

(2) The common-sense way is also God's way. The New Testament makes this as clear as sunlight. The Saviour had directed that the Great Commission be carried out "beginning *from* Jerusalem. But tarry ye in the city *until* ye be clothed with power from on high." After the enduement of power, when the disciples were for staying in Jerusalem, God sent a persecution by which "they were scattered abroad throughout the regions of Judea and Samaria, everywhere preaching the word." To one of those thus scattered abroad came the divine command to go down to the Gaza road; there he told the good news to the Ethiopian eunuch, and through him was kindled the first gospel light in Africa. To Paul, when he also was staying in Jerusalem, came the divine command, "Depart, for I will send thee *far hence* unto the nations."

The true church spirit.

Carried north beyond Jerusalem and beyond Palestine, the gospel finds a new center in Antioch in Syria, the third largest city of the Roman world. The infant church there is a candle shining amid the dense darkness of a vast heathen metropolis. No church in America has half so great a work at home in proportion to its resources. Does it wait till it has evangelized its own great population? Does it wait till it can show Antioch to the world as a sample

Christian city or Syria as a sample Christian country? Nay, verily. Before it is eight years old, with heathenism regnant and rampant around it, it sends away its two best men to kindle new centers of light in the untouched regions beyond. And this it does *by the express command of the Holy Spirit*. Had this divinely given example of true church spirit been followed, how different would be the condition of the world to-day!

No pausing while any are unreached.

But surely, with only a few score centers of light planted in Palestine, Syria, Cyprus, Asia Minor, it would be wise to pause and concentrate on these countries. But no; no pausing; to Paul at Troas, Asia's western limit, God sends the call of Europe, "Come over and help us," and soon centers of light are shining in Macedonia, in Thrace, in Greece, in Italy, and the gospel is planted at Rome whence radiate the great highways to every part of the known world, and whence later on the missionaries went forth to evangelize our own pagan ancestors. Had the Italian Christians waited to make Italy a sample Christian nation, we should be as heathen to-day as is China, India, or Tibet.

The only way.

(3) The common-sense way, the divine way, is also the only way. Why? *Because Christianity, selfishly kept, spoils*. It is like the manna in the wilderness. Disobediently kept, it spoiled. This is a true picture of Christianity. Its very essence is the spirit

of missions which is the spirit of Christ. Its very soul is the sharing of one's best with others. Without this spirit, this soul, it becomes degenerate. So church history teaches on nearly every page. Missionary obedience is essential to spiritual vitality. Missionary obedience is the indispensable condition of our Lord's promised presence. And the reason why much of our present-day religion is impotent is because, selfishly kept, it has lost its savor. Of our Protestant ministers, for every one who is preaching Christ to the unreached millions abroad, we are keeping 51 at home. Of our Protestant church members, for every one who is serving as a missionary abroad, we are keeping 2,818 at home, and the Protestant Churches' gifts to Foreign Missions average $1.60 per year per member.

What our home religion needs.

As for the "so much work to be done at home," do not enough Christians remain at home to do it? I am profoundly interested in our own industrial and social relationships which we sorely need to Christianize. But I know that the same needs are a hundred-fold greater abroad; and I know also that till this home religion of ours is vitalized and Christ-empowered by missionary obedience, it will not generate the faith, the zeal, the courage necessary for these tasks that face us here. This country has never had a more devoted and successful home worker than Jacob Riis, and it was out of his own long

spiritual experience that Jacob Riis declared that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

3. "It costs a dollar to send a dollar to the foreign field."

This hoary calumny will no doubt continue to circulate as long as its father persists in going to and fro in the earth and up and down in it.

Necessary expense of administration and promotion.

Some expenditure for Foreign Mission administration is obviously necessary. A Foreign Mission Board must have offices, agents, and facilities for handling its responsibilities. In view of the multitude of details incident to the conduct of an international enterprise so vast and varied, with its financial, industrial, educational, medical, and diplomatic problems, the cost of administration of the denominational Boards is surprisingly low, the percentage of administration proper ranging from five to seven per cent. From 2 to 5 per cent. in addition is usually required for the work of informing and educating the home churches and developing their interest and gifts. Indeed a considerable part of the expense of what we have called "administration proper" is for this latter purpose. Thus at least a half or more of the total expense percentage is not for administering the funds but for securing the funds to administer, for stimulating church members

to support a work which, by the nature of their Christian profession, they should support of their own accord. In missions as in other businesses the larger the volume of business the smaller the percentage of expense. The best way, therefore, to decrease the percentage cost is to increase the income.

The Foreign Mission Boards are composed of experienced ministers and sagacious business men and women who prayerfully, diligently, and without pay, administer the great trust committed to them.

Grounds for confidence in F. M. administration.

Foreign Mission administration has long since passed the experimental stage. For thirty-five years officers and members of the Foreign Mission Boards of the United States and Canada have been meeting every year for joint study and discussion of all the various phases of their mighty task, printed annual reports of all these studies and discussions being secured by each Board, until, from the constant focussing of the judgment and experience of all upon the problems of each, Foreign Mission administration has largely become, as respects all its major policies, an exact science, using only the methods and proceeding only on the lines that long and varied experience and the protracted study of hundreds of experts have shown to be the wisest and best. The churches, therefore, have good grounds

for believing that their Foreign Mission contributions are judiciously administered.

4. "The Foreign Mission enterprise requires too much money as compared with the other church causes."

Not one but all in one.

This criticism overlooks the fact that Foreign Missions is not one cause but all the causes in one, and much more besides. It must make provision for (1) missionaries' homes, salaries, and local and ocean travel, (2) all forms of home mission and evangelistic work on the field, (3) Sunday school work, (4) Christian educational work, with kindergartens, day schools, colleges, and theological seminaries, (5) translation and publication work for sowing the truth broadcast, (6) medical and nursing work, (7) erection and maintenance of mission schools, chapels, hospitals, and dispensaries, (8) care of superannuated and invalid missionaries and their families.

"A decided under-emphasis."

Says Dr. Arthur J. Brown, veteran Foreign Mission Secretary of the Presbyterian Church, U. S. A.:—

"Has there been an overemphasis on Foreign Missions in the local congregation as compared with other causes? When we consider that the foreign missionary enterprise is attempting to do among a thousand million people in the non-Christian world the varied forms of work which are represented by all of the Boards and agencies operating at home;

and that approximately ninety-four cents out of every dollar are given for work at home and only six cents for all the phases of Christian work among a thousand million abroad, I do not see how it is possible to answer this question in any other way than by a decided negative. Instead of there being an overemphasis on Foreign Missions in the local congregation, there is a decided underemphasis."

5. "Missionaries keep many servants and live luxuriously."

Chief source of criticism.

Many and varied are the criticisms leveled at missionaries. While some of these criticisms are helpful and all should be fairly weighed, yet experience has long since proved that the vast majority of them are born of ignorance, or of prejudice, or of both combined. The ordinary tourist sees and knows nothing of mission work, as a few well-directed questions will usually demonstrate. To most of the Western residents of port cities in the Orient, who are the most prolific sources of criticism, the life of the missionary is a standing rebuke. As the Saviour says, "Because ye are not of the world, therefore the world hateth you." Mr. Frederick McCormick, for six years Associated Press correspondent in China, writes of the foreign communities: "Their society is centered about a club, of which the most conspicuous elements are the bar, race tracks, and bookmaker. Their life for the most part is in direct antagonism to that of the missionaries." They are

described by Viscount James Brice, the great diplomat and traveller, as one of the greatest obstacles to Foreign Missions because "they undo and unteach by their lives what Christianity is teaching by its precepts." On this account really typical mission work is seldom found in a port city.

A personal testimony.

For sixteen years I have made missionaries and their work my chief study. I have lived in their homes, scrutinized their activities, eaten, slept, and travelled with them in many countries. They are not perfect. But as a class they are the best people I have ever known,—the bravest, kindest, purest, most unselfish, and most useful.

Missionary homes and support.

Having been an inmate in a hundred missionary homes I know that missionaries do not live luxurious lives. Foreign Mission Boards seek to give their missionaries an economical but reasonably comfortable support, and to provide them with comfortable houses. Living in an alien clime, among alien surroundings, with duties and opportunities crowding in upon them far beyond their strength, missionaries would break down more rapidly than they do if they did not have comfortable homes. A sadly large number of them do not have such homes, but the great majority do. These homes are about as comfortable on the average as those of country preachers and school teachers in America. I have often been surprised to note how attractive they can be

made, almost without expense, by the trained home-making intelligence of missionary wives.

True economy requires servants.

In non-Christian lands servants are cheap, and missionary time and strength are precious. Would there be any sense in paying a big travel bill to send an expensively trained young woman as a foreign missionary and then forcing her to spend her time in menial household tasks, when she can hire servants who are glad to do that work for a few cents a day? Julian Ralph, writing from Asia on this subject, says, "I demand that the missionaries keep servants. They are paid to give their time to missionary work, and, especially in the case of a wife and mother, I claim she has no right to do house-work, sewing, etc., and give only her leisure from such things to that service for which she has a regular salary."

Many servants necessary in mission lands.

Americans have small conception of the necessity for servants in non-Christian lands. The service rendered in our Western communities by mail carriers, street cars, autos, railways, policemen, telephones, and various other agencies, over vast sections of Asia and Africa must be performed by hired servants. There, too, where hotels are few and vile and Oriental hospitality prevails, the missionary must keep open house for fellow-missionaries, for travellers of his own race, and for the natives who call in appalling numbers. In one year a missionary

wife in China had 4,580 women visitors, besides men and children. Tea had to be served to them all.

Missionary homes are the best schools of religion.

There is another aspect of this question that few consider. Since household servants come most directly under the Christian influence of the missionary's home, it is from that class that the best native Christians and leaders are often drawn. In the interior and more primitive parts of China I was greatly struck, when asking about the training of some particularly fine native leader, with the frequency of the reply that he or she had been one of the servants of such and such a missionary. In missionary homes in Equatorial Africa it was beautiful to see the servants taking part in the family worship and reading verse about, though often stumblingly, each from his own Baluba Testament. The missionary home is the best argument for, the best school of, Christianity. The more natives that can be brought under its daily influence, the better.

6. "Missionaries are accomplishing little and making no real impression on foreign countries."

Testimonies to success of mission work.

Testimonies to the direct contrary of this from literally thousands of able and disinterested witnesses could be given. We have space for only a few. Said Theodore Roosevelt:—

"I wish it were in my power to convey my experience to these people who speak about the inefficacy of Foreign Missions. If they really could know but a tenth part of the work

that is being done and the work that has been done, they would realize that no more practical work, no work more productive of the fruit of civilization, could exist than that work being carried on by men and women who give their lives to preach the gospel of Christ to mankind."

Hon. Henry Morgenthau, a Hebrew, recently U. S. Ambassador to Turkey, says:—

"The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built."

Said Robert Louis Stevenson:—

"I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot."

Wrote President Charles W. Eliot of Harvard, who in 1912 visited China and studied mission work as carried on amid the peculiar difficulties of a port city:—

"The Protestant missions show to all the Chinese people who come within their influence, young and old, rich and poor, fine types of Christian manhood and womanhood; and they perfectly illustrate in practical ways the Christian doctrine of universal brotherhood, of a love which transcends the family and embraces humanity. . . . It is the missionaries who have kept before the Chinese the good works

of Christianity. Without them, the Chinese would have been left to infer the moral value of Christianity from the outrageous conduct of the Christian governments toward China during the past hundred and fifty years, from the brutalities of Christian soldiers and sailors in time of war, from the alcoholism of the white races as it is seen in Chinese ports, and from the commercialised vices which the white races practice in China. Against all of these influences adverse to Christianity on the Chinese mind the missionaries have had to contend; and it is a miracle that they have won so large a measure of success."

Said Mark Twain (Samuel L. Clemens):—

"The benefit conferred upon this people (the Hawaiian Islanders) by the missionaries is so prominent, so palpable, and so unquestioned, that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islands in Capt. Cook's time, and their condition to-day. The work speaks for itself."

Newspapers for July 10, 1925, reported a radio message sent by the MacMillan Arctic Expedition from Hopedale, a center of Moravian missionary effort, which said among other things:—

"Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast to-day."

Said Marquis Ito, Prime Minister of Japan, "Japan's progress and development are largely due to the influence of missionaries."

Said Lord John Lawrence, Viceroy of India, "The missionaries have done more to benefit India than all other agencies combined."

Only a beginning made.

Volumes could be filled with such testimonies. One admission, however, should be frankly made. The foreign mission work is yet in its early stage. Of its stupendous task only a beginning has been made.

Vast unreached areas.

In the interior of South America is a vast region one-third as large as all Asia, with thirty millions of people, which is almost completely outside the sphere of any present missionary activity. Mongolia, Chinese Turkestan, and Baluchistan are almost untouched. Just south of the Sahara in Africa are uncounted millions of souls without a single messenger of Christ. Of Arabia and Persia only the edges know any missionary effort.

Occupied areas woefully undermanned.

In huge China, where missionaries have been at work—a mere handful among her four hundred millions—for more than a century, one-fourth the territory of her 18 provinces remains uncared for by any evangelical agency. Even in so-called occupied areas the missionary effort is not even remotely adequate. One district of 12,500,000 is served by only ten missionaries. In another section of 14,000,000 which I have personally travelled over there are tens of thousands of villages as yet unreached by the gospel. In Japan the farmer and fisherman classes, which form the backbone of the nation and constitute

70 per cent. of its people, have never really had the privilege of hearing the gospel, while the great commercial and industrial classes have barely been touched. What Paul Hutchinson says of the mission agencies in China is true of all the other great mission fields. They need "vastly more support" than we have thus far given them.

Strongest national churches begging for more missionaries.

The Korean and Japanese national churches, which are among the strongest of those that have grown out of missionary effort, and which are accustomed to know and speak their own minds, are the very churches which most emphatically urge the need of Foreign Missions in their lands, both because of the vast unevangelized population which they cannot reach unassisted, and because of the many educational, industrial, and social problems for which they need and crave our help.

Unmet mental and physical needs.

We have said nothing of the unmet physical needs, which so appealed to the compassion of our Saviour, and which represent in the non-Christian world so staggering a total of human suffering. Think of Siam with only 12 medical missionaries among all her 10,000,000, of Africa with only 160 among her 135,000,000 of India with only 290 among her 300,000,000. Think of the total illiteracy that at this moment dwarfs and darkens the minds of half the women of the race. Those who have not been among the myriad villages of the non-Chris-

tian world and seen with their own eyes these pitiful conditions and who think only in terms of their local experience, can form but a faint conception of how colossal is the Church's unfinished task.

Foreign Missions can stand the test of results.

But while all this is conceded to the critic and should be emphasized to the Church, the fact remains that the fruits of Foreign Missions, the actual results already achieved, have surpassed the highest hopes of the early missionaries and constitute the clear proof of God's blessing on the enterprise and the sure prophecy of its ultimate success.

How Darwin became a foreign mission enthusiast.

The work undertaken by the Church in some parts of the world did seem, to any but the strongest faith, beyond even divine power. When Charles Darwin, the great scientist, in his famous voyage in the *Beagle,* visited Terra del Fuego and saw the utter savagery and beastliness of the natives, he deliberately, in the exercise of his trained scientific judgment, pronounced them beyond hope. Years afterward Darwin stopped there on another voyage. In the meantime missionaries had carried the gospel to these hopeless creatures. Upon seeing the change Darwin could hardly believe the evidence of his senses. In his *Journal of Researches,* speaking of his fondness for placing side by side a heathen and a Christian Fuegian, he writes:—

"It was without exception the most curious and interesting spectacle I ever beheld. I could not have believed how

wide was the difference between savage and civilized man. It seems yet wonderful to me when I think over all his (a Fuegian convert's) many good qualities, that he should have been of the same race, and doubtless have partaken of the same character, with the miserable, degraded savages whom we first met here. Viewing such men, one can hardly make oneself believe that they are fellow creatures and inhabitants of the same world. The success of the mission is most wonderful, and charms me, as I always prophesied utter failure. I could not have believed that all the missionaries in the world could have made the Fuegians honest. The mission is a grand success. . . . The march of improvement consequent on the introduction of Christianity throughout the South Seas probably stands by itself in the record of history."

Darwin bore similar testimony to the missionary work in Fiji where the rock which was once used to brain little children on before they were eaten now serves as a baptismal font. He became a regular contributor to Foreign Missions. Libraries could be filled with records of just such transformations in every part of the earth. Said Darwin, "The lesson of the missionary is the wand of the enchanter." A deeper spiritual insight would have explained the marvel thus, "The gospel is the power of God unto salvation."

Foundation laying.

It took a hundred years to win the first million converts from heathenism, twelve years to win the second million, less than six years the third, and the

number is mounting now with a swift acceleration. In all but two or three of the great strategic centers of the world gospel stations are firmly planted, while 100 missionary colleges, 450 Bible Institutes and Seminaries, 1,500 missionary high schools, and more than 45,000 elementary mission schools enrolling over two millions of children, carry the sure promise of a tremendous future advance. When the Mississippi bridge at Memphis became visible above the water, the work was half done. Just so in Foreign Missions, incomparably the slowest, hardest, most unspectacular part of the work is laying the foundations.

The same conquering gospel.

And the gospel is showing the same unquenchable vitality in our day as in the days of Diocletian and Nero. Still is the blood of the martyrs the seed of the Church. When the Sepoy Mutiny broke out in India in 1857, and the Syrian massacres occurred in 1860, the faint-hearted said that all hope of evangelizing those countries was ended. But in both they ushered in the most successful era of missions. When Christendom in 1900 was appalled by the horrors of the Boxer Uprising in which scores of missionaries and thousands of Chinese Christians suffered martyrdom, pessimism again was rife. Why spend money and precious lives among people who have shown us they do not want Christianity? As if heathenism's lack of want were not its most piteous

proof of want. But in the seven years immediately following the Boxer outbreak the Chinese Church made a greater net growth in membership than in the preceding forty years. Our Lord carried a cross and was nailed to it. By that sign we still conquer. When difficulties and death menaced Paul, he calmly said, "None of these things move me."

Statistics inadequate.

But statistics of conversions are an utterly inadequate index of the widening sovereignty of Christ. Over the vast area of non-Christian thought and life the gospel is exerting an increasing influence that you can no more tabulate in figures than you can measure with a yardstick the growing diffusion of the morning sunlight. Steadily and surely it is leavening the life and thought of the whole non-Christian world. The indications of this are numberless.

The growing leadership of Christians.

The following fact will be properly appreciated by those who realize the necessity and influence of leaders, and how one Paul, or Luther, or Calvin, or Wesley, counts for more than a hundred thousand ordinary men. The gospel's characteristic power of revealing and developing unsuspected latent capacities of mind, spirit, leadership, is giving the Christian element of the non-Christian world an influence incomparably greater than their numerical proportion of the population.

In China.

Though in China the professing Christians form

but one-tenth of one per cent. of the people, yet in the first Chinese Parliament under the Republic they numbered 60. An Oriental secular magazine recently took a straw vote of its subscribers to determine the twelve most influential living Chinese. While among the people at large the Christians averaged one in a thousand, in these twelve selected leaders they were one in four.

In Japan.

In Japan's general population there is an average of about one professing Christian in 350, but in the House of Peers there is one in 25, and in the House of Representatives one in 20. Recently there was issued by the Religious Bureau of the Department of Education a statement showing that in the 177 higher educational institutions of Japan there were 222 religious organizations of students,—Buddhist, Shinto, Christian, and five others. While among the people at large the Buddhists numbered 73 per cent. and the professing Christians only one-third of one per cent., yet of the students in these religious organizations 41 per cent. were Christians, showing in what direction the current of Japan's intellectual leadership is setting. Comparatively few the Christians still are numerically, yet their disproportionately tremendous influence and their steady advance toward ultimate leadership is one of the outstanding facts in the life of the non-Christian world to-day.

Another immensely significant fact is the way in

which the standards of Jesus Christ are being adopted by the non-Christian world as the supreme test of civilizations, creeds, and conduct. Painfully aware we all are of the bitter and searching criticisms of Western militarism, greed, and selfishness that in recent years have been filling Eastern journals and echoing through the world. The non-Christian Orient is sharply questioning the morality and sincerity of Western civilization, a novel and shocking experience to our self-complacency. Why this new development? It is the fruit of the new enlightenment. They are judging us, and they are condemning us, not by their own historic standards, but by the teachings of Christ.

Adoption of Christ's standards.

Testing our civilization.

Light from the same divine source they are beginning to turn upon their own ancient faiths. The result is that the most odious features of them many are seeking now to eliminate or disavow, while their increasing imitation of Christianity's methods is proof of a swiftly changing attitude. In Japan I was struck with this sign on a large building, "Y. M. B. A.," meaning Young Men's Buddhist Association; and in Buddhist meetings one will hear sung to our familiar tunes, "What a Friend We Have In Buddha," or "All Hail the Power of Buddha's Name."

Testing their own religions.

Gandhi, the greatest popular leader that India has ever seen, while not renouncing his ancient

Gandhi's acknowledgment.

faith, is urging young men to read and follow the teachings of Christ and has openly proclaimed, "The man to whom I owe most, the man to whom India owes most, is a man who never set his foot in India, and that man was Christ."

Non-Christian political India appealing to Christ.

In his great Non-coöperation Campaign against the government Mr. Gandhi freely quoted from Christ's teachings in the New Testament to convince the people that his campaign was right and just. The opposition non-Christian party whose leaders did not agree with Mr. Gandhi, also freely used the New Testament and the teachings of Jesus to prove that the campaign would bring only disaster. Thus at a most critical time in their nation's history these two great non-Christian parties based their appeal directly on Jesus Christ as the unquestionable source of unassailable truth.

Gospel's social changes undermining old faiths.

One other outstanding fact. By its transforming social energy the missionary enterprise is having a tremendous double effect in uplifting the people's life and in undermining their non-Christian creeds. It is laying the law of Christ on all human life and relationships. In the most radical way it is affecting the non-Christian world's "conceptions of society, of the relationship of man to man and man to woman, of industry, of the treatment of poverty, of popular education, of hygiene and sanitation and the conservation of public health, of the care of chil-

dren, of marriage and the institution of the family, of patriotism and the interrelation of races and of nations, of the possibility, the method, and the goals of human progress." The power of this movement is incalculable. It is the greatest social force in the non-Christian world. And with every one of these new conceptions of social life and truth and duty through which Christ is carrying forward His purpose to "make all things new," there goes a corresponding disintegration and discrediting of the old faiths in which the old errors and evils were embedded and by which they were sanctified.

"Jesus only."

The simple truth is that while the missionary enterprise to-day may have many critics, it has no rival. No other religion,—Hinduism, Buddhism, Confucianism, not even fanatical Mohammedanism, —has any hope of winning the nations. Slowly but surely they are losing their hold. One and all, they face the setting sun. "What do you think of Jesus?" was asked of a thoughtful scholar in a non-Christian land. Came the answer, "There is nobody else who is seriously bidding for the heart of the world except Jesus Christ. There is nobody else on the field." And the reason is that gradually but irresistibly, over all the world, the conviction is growing that no higher ideal, no nobler aim, is there or can there be, for the race or the individual, than to become like Him, who gave Himself for us all.

Before that great and loving Lord let us kneel. Let us ask Him to touch our eyes that we may see the world as He sees it in all its sin and want and hopelessness, to touch our hearts that we may feel for it that compassion of His that brought Him to the cross, to touch our lives that we may live for that for which He lived and died, and to quicken us by His resurrection power that the light and the joy of His love we may carry unto the ends of the earth.

"The world shall be reborn."

When young Vachel Lindsay went to the Orient he had doubts of the missionaries and of what they were accomplishing. But when with his own eyes he had seen their Christlike work and how the embattled powers of evil were giving way before them, when he realized how in every darkened land they were the loyal and heroic vanguard of the Kingdom of light and love, with a great new faith in his heart he came back singing about the missionaries:

"These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

"Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.

"No bloodshed in their warfare,
But souls newborn arise,
The nations growing kinder,
The child hearts growing wise.

"What of the final ending,
The issue who can know,
Will Christ outlive Mohammed,
Will Kali's altars go?
This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus,
The world shall be reborn."

THE END

DATE DUE

266.1
S646d

BV 2060 .S558 1930 30 654

Smith, Egbert Watson, 1862-
1944.

The desire of all nations

BONEBRAKE SEMINARY LIBRARY

United Theological Seminary Library
MAIN BV2060.S558 1930
Smith, Egbert The desire of all nations
3 0645 0005 0670 5